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Optimism and Pessimism
in the
Old and New Testaments
by
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Dissertation

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Introduction.

The terms Optimism and Pessimism are of comparative recent date. Optimism became current in the first part of the eighteenth century to designate the doctrine of the German Philosopher Leibnitz ⁽¹⁾ that this is the best possible world. ⁽²⁾

Pessimism as a designation for a system of philosophy originated with Schopenhauer ⁽³⁾ who contends that this is the worst of all possible worlds. ⁽⁴⁾

(1) Gottfried Wilhelm von Leibnitz (1646 - 1716)

(2) In the *Theodicee* (publ 1710) Leibnitz endeavors to prove that our world, among all possible worlds, is the best, & that physical & moral evil are the consequences of man's limitation & imperfection, while at the same time, evil is considered as a means for ultimate good. In the *Theodicee* optimism reaches its philosophic culmination. Providence is thus tolerated as a condition *siue potius non*, in a world which but for it would not possess unanimity & a host of other virtues. (3) Arthur Schopenhauer (1788-1860)

(4) Es lässt sich den handgreiflich spikietischen Beroisism Leibnitzens, dass diese Welt die beste unter den möglichen



A similar scheme of Pessimism was later developed by Hartmann.⁽¹⁾ But long, ere the terms Optimism and Pessimism were coined, did Optimism and Pessimism exist as veins of feeling and belief, which may readily be traced through the poetry and religion of all peoples that had a literature. Pessimism, is, indeed, as old as mankind. It abounds in the religious thought of Buddha,

sie ernstlich und ehrlich der Beweis entgegenstellen, dass sie die schlechteste unter den möglichen sei.... Wenn ist diese Welt so eingerichtet, wie Sie sein müsste, um mit unserer Noth bestehen zu können: wäre sie aber noch ein wenig schlechter, so könnte sie schon nicht mehr bestehen. Folglich ist eine schlechtere da sie nicht bestehen könnte, gar nicht möglich sie selbst also unter den möglichen die schlechteste." -- Die Welt als Willkür & Darstellung, Vol. II, p. 68, (Leipzig, 2d)

(1) Eduard von Hartmann (1842 -) states, that Kant was

the author of modern Pessimism. He had formerly been Kantian & Optimist a follower of the Leibnizian - Welt als Wohl, but he became a pessimist. -- Zur Geschichte & Begründung des Pessimismus, Second ed., pp. 64 ff. Leipzig, comp. Jacobi - Der Optimismus & Pessimismus, p. 2, Note 2, Berl '90.
also, Kant's Essay in "Berliner Monatschrift" (1781) "Über das

and long before Buddha⁽¹⁾ it is found in the cuneiform inscriptions.⁽²⁾

The purpose of this dissertation is to point out the optimistic and pessimistic thoughts and tendencies in the Old and New Testaments. In doing so, we strenuously avoid following the little currents that spring from the subjective or personal experience of this or that individual, for no individual however great, mirrors all the aspirations and activities of his time. We have sailed up and down the broad river of life in search of the longings and aspirations, the joys and sorrows, the virtues and vices, of the men and women who walked across the

(1) Buddhism teaches that to live on earth is weariness, & that there is no bliss beyond. - Hookins. *The Religions of India* p. 316. Boston '90.

(2) -ant. - "The Book of Ecclesiastes" in *Oriental Studies*, vol. 2, pp. 249, 250 comp. Notes 20, 21 p. 267

Stage) during the time covered by the term -
"biblical".

The terms Optimism and Pessimism we use in the broad sense of philosophy, to denote two specific theories of life. Optimism affirming existence as essentially good and conducive to happiness; in brief existence is preferable to non existence. Nor could it be otherwise, the Optimist asserts, in a world called into being by a Creator of infinite goodness and wisdom. Pessimism affirms, that existence, when summed up, has an enormous surplus of pain over pleasure; real good can only be had by abnegation and self-sacrifice, and thus arrives at the conclusion, that non-existence is better than existence.

Optimism denies, that there is anything evil, if the Universe be considered as a whole, but not, that there are many particular evils in the world. Pessimism denies, that

there is anything really good in relation to the Universe as a whole, but not, that there are some things good as regards the particular interests of particular beings. The main distinction between Optimism and Pessimism is, that while the former looks upon evil as temporary and alterable, the latter considers it as final and unchangeable. Schopenhauer asserts, ¹⁾ that the characteristics of the Persian and Indian religion are Realism and Optimism, views of the world which are closely allied, forming in fact the conditions of Theism. If there be an infinite God of infinite power, it would seem to follow, that He would originate the best possible system. The belief that existence is essentially evil, can never spring from a true Theism.

¹⁾ Das Induthum hat zum Grundcharakter Realismus & Optimismus. - Parerga & Paralipomena
Vol. II. p. 397.

It is in the belief of a Moral Governor that the optimistic theory finds its chief origin.⁽¹⁾ But for the Theist who has purged the idea of God of its naturalism, and has come to identify it with the ideals of goodness and wisdom and justice, there arises the necessity of a Theodicy - "a justification of the ways of Providence."⁽²⁾ Whether men be naturalists or theistic or non-theistic believers, they commonly, do not

(1) The theories of divine beings may, indeed, be said to have an optimistic bearing in so far, as these beings conceived as accessible to man & susceptible of being influenced by his prayers. The conception of gods delighting in evil & of a nature to awaken terror seems rather to be connected with those impulses which give rise to the vnder forms of Pessimism. On the other hand, the doctrine that the world is the work of a wise & just Being obviously leads up to an optimistic solution of the question."

Sully. - Pessimism. p 36. N.Y. '91

(2) Theism asserts that the existence of the world is an

intended consequence of God's goodness & omniscience, & sees itself, therefore, driven in the presence of evil to the necessity of attempting a Theodicy. . . . Ed. v. Hartmann - Philosophy of the Unconscious. Vol II p 274 London 1884.

look with indifference on pain or poverty. They will be far from thinking that poverty, loss of children, sickness and death, are no evils, and that rich harvest, hope of posterity, and good health are not things to be desired. It does lie in human nature to consider the one a curse, the other a blessing. Man may prove indifferent to learn whence spring the bounties and blessings that fall into his lap, but he will be intent upon ascertaining the cause of his sorrows and misfortunes. Life "the grand Schoolmaster," teaches him that evil is due to some external cause and upon this cause he comes to look as a power superior to himself. The next step is to appease by sacrifice and prayer, fasting and voluntary suffering, the wrath and displeasure of that superior power, in order that, he may ward off

Further evil. Thus every generation asks anew -
"What is the origin of evil? How can it be conquered?"
These queries, or rather, the attempt to find a
satisfactory answer to them, led to the formation
of the different religious creeds and philoso-
phical systems. For the central problem which
lies at the root of all religion, is undoubtedly,
concerned with the origin of, and the deliver-
ance from, evil. We are thirsting for life, not
only for life in general, but for individual life,
for the preservation of our personal existence,
its continuance and welfare; yet life involves
in pain, misery, labors, struggles and sick-
ness. The very contents of life seems to be made up
of evils, as a means of escape from which,
religion was sought. (1)

(1) "Alle Religion beruht auf dem Bewußt des Erlösungsbedürfnisses, auf dem Verlangen nach Erlösung, nicht nur von der Sünde sondern auch von dem Uebel." - Zur Gesch. & Begründung des Bev.
Ed. v. Hartmann. f. 23f
Leipzig '91

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The measures in which the problem of evil is solved,
determines the optimistic and pessimistic theories of
existence.

In the following pages we will endeavor to verify
the statement of Schopenhauer⁽¹⁾ that on the whole
the spirit of the Old Testament is optimistic, and
the spirit of the New Testament pessimistic—
in of course, so far as this life is concerned.
The old Testament religion is favorable to an optimis-
tic view of life, for besides supplying a univer-
sal Optimism in relation to the moral order of
the world by its undaunted faith in the final
victory of good over evil, teaches also, a kind
of national Optimism with respect to the re-
demptive value of life in the idea, that the
Creator is controlling all things for the special
happiness of His chosen people. It is a shout
of joy at God's glorious world, joy at His righteous-

(1) *Sämmtliche Werke*, Vol. III, p. 713 (Frauenstaedt ed.).

Ph. Schopenhauer Werke, 1. Aufl., Leipzig, 1844, S. 713, Anm. 15.

government of men's affairs, at the certain realization of God's purposes in the prospect of God's Kingdom to be. The New Testament, as far as this life is concerned, leans strongly towards Pessimism.⁽¹⁾ It speculates about the future and the grave and ascribes but little value to this life. Paulsen⁽²⁾ brings this clearly out when speaking of Christianity and Buddhism. In their origin both religions are religions of salvation, they promise not happiness but deliverance from evil, not by

If Pessimism be the conviction that life on earth is not worth living. This view is shared by the greatest of earth's religions. If Pessimism be the view that all beauty ends with life & that beyond it there is nothing for which it is worth while to live, then India has no parallel to this Homeric belief. If, however, Pessimism mean, that to relieve one's self with existence on earth is the best that can happen to a man, but that there is bliss beyond, then this is the opinion of Brahmanism, Jainism, & Christianity."

Hopkins. - The Religions of India - p 316. Boston

(2) Intrad. to Philosophy (Friedrich Paulsen) p 177. N. Y.

means of civilization and the satisfaction of all needs, but by deliverance from desire, by deliverance from the will to live, from the pursuit of worldly goods, wealth, honor, and lust. Their judgment on the pleasure value of life is unanimous - life is suffering, sin and misery form the contents of life of the natural man. According to christian views, our terrestrial life is teleologically justified by the fact that it bears relation to a higher life, to the life beyond. It has meaning and import, not as an end in itself, but as a period of preparation and probation for eternal life.

It is not the existence or non existence of Optimism and Pessimism; the possibility or impossibility of immortality, that we will discuss. What we intend to do is to investigate the development of these two great currents of human thought, to trace them through the different phases of human conception and compre-

hension, and to consider the historical circumstances, both intellectual and political, that fostered them & affected their mould.)

The passages of the Old and New Testaments will be chronologically arranged according to the teachings of modern biblical criticism. For, research has conclusively proven, that the books of Scriptures are not chronologically arranged, and that many of the individual books are of a composite structure.

The Old and New Testaments will, separately, be discussed under the following three heads:

- A. View of the World
 - B. View of Life
 - C. View of Death.
-

A. View of the World.

General

In nature-religions the beneficial operations of nature are ascribed to heterogeneous causes. The evil malevolent gods and spirits are opposed to those that are good and beneficent. Pfeifferer states⁽¹⁾ that this dualism is found in some form in all nature-religions. In the cult of Osiris, Adonis, Moloch etc, the two hostile principles stand side by side on such a footing of equality, that in the circle of the year alternately the one and the other conquers, without a final victory ever being reached. Furthermore, nature-religions look upon the world as being void of history and design, which view stamps them as pessimistic. The struggle for existence, due to the sterility of the soil, and to excessive heat, is reflected among the Persians in their dualistic

(1) Genealogie der Religionen, Leipzig, 1884, pp 355 ff

belief of spirits, contrasted as light and dark-
ness, beneficial and prejudicial, Ahurman
and Armazd⁽¹⁾. The softer climate of Judaea
and the fruitfulness of the soil, may, possibly,
help to explain the joy and happiness the an-
cient Hebrews found in life. Greek thought was,
on the whole, conducive to Optimism, rather than
to Pessimism⁽²⁾. The polytheism of the Greeks was
characterized by joy and cheer. There enters
into it, however, a purely pessimistic element -
the fatum (μορφα). The idea of an all em-
bracing principle of fate by which the gods,
as well as men, were bound, makes for
Pessimism, since all limitation of evil
is a diminution of good which the will
can reach. This gloomy view is voiced

(1) These are corruptions of the earlier names as
given in the Avesta - Ahura Mazda and
Angra Mainyu. comp. "Anst" in Am. Engr.
(Jackson)

(2) The Greek View of Life. Nicklin in
Intern. J. of Ethics. Jan '1901

in Greek tragedy. (1) The Greeks of the time of Homer
are often referred to as the classical examples
of native faithful optimism. (2)

(1) Sophocles. Oedipus Kol (1225): $\text{ὅς φησι τὸν ἄπαντα νικῶντα καὶ πόρον τὸν ἐπὶ φάτιν βυρὰ κελδῶν, ὅθεν περ ἔγχετο παρὲν ἔμπερος ὡς λαχέτω}$

(Natum non esse sorles vincit alias omnes: proxima autem est, utiquis in lucem editus fuerit, eodem redire, unde venit, quam ocissimè)

Euripides says Hippol 189:

$\text{Πᾶς δ' ὀδυρπὸς βίος ἀνθρώπων κα' οὐκ ἔστι πόνος ἀνθρώποις}$

(Omnis hominum vita est plena dolore.)
Nec datur laborum remissio.

(2) But even Homer falls now & again into a pessimistic vein.

$\text{ὅς φησι τὸν πόνον ἔστιν οἷον ἑρπύλλης ἀνέρος πάντων, ὅβρα δὲ γὰρ ἐπὶ πρὸς τῇ καὶ ἐρπύλλῃ}$
(Non enim quidquam alibi et calamitosius homines omnium, quotquot super terram spirantque et moriuntur.)
Iliad XVII 446. 447.

Among the organs of India we find a remarkable
groundwork for Pessimism. "Then Max Müller⁽¹⁾
The sense that life is a dream or a burden is a
notion which Buddhism shares with every Hin-
doo philosophy." Similarly, Schopenhauer⁽²⁾ "the
fundamental characteristics of Brahmanism
and Buddhism are Idealism and Pessimism,
which look upon life as the result of our sins,
and upon ^{the} existence of the world as in the
nature of a dream". Buddhism is Pessimism
pure and simple,⁽³⁾ it denies existence not only
of a Creator, but of an Absolute Being. There is
no reality anywhere, neither in the past
nor in the future. Life is suffering,⁽⁴⁾ for it is a

(1) Chips from a German Workshop, Vol. I, p. 227. London '68
(2) Essays of Schopenhauer (Saunders) p. 274
(3) Das System des Buddhismus kennt kein Schöpfung, keine
schaffendes, einiger göttliches Wesen, das vor allen Zeiten
war & allen Fortdauern & Unveränderlichkeit erschaffen hat?
Vol. III, p. 331. Schop. (Gretebush ed.)
(4) Alles Leben ist Leiden. Also ist das menschliche
Thema welches immer wieder ... aus dem Schriftthum
des Buddhismus hervorgeht. W. W. B. & Co. - Buddha. p. 241
Comp. Bender - Das Wesen der Religion - p. 274. Bonn '86.
Berl 1897

desire of the soul for goods that are not,
and which by their transitoriness prepare
a constant illusion. Hence, man has to
make himself free from all desire, to
become wishless and hopeless, in order to
find peace and rest. ⁽¹⁾ This wisdom "says
Max Mueller consists in a perception of the
nothingness of all things, and in a desire to
become nothing, and to be blown out to enter
into Nirvāṇa, i. e., extinction." ⁽²⁾ When Nirvāṇa
is reached everything that constitutes our separate
individuality, feeling, thought, the very consciousness

(1) Buddha recognized that our evil desire, & not material
existence, was the root of evil, & proposed as a remedy
neither self-modification but the radical extinction of
desire. — Caruso. — Buddhism & its Christian Critics — p 24.
Chicago. '99.

(2) Chips from a German Workshop Vol I. p 231.
consult "The Buddhistic doctrine of Nirvāṇa" in Contemporary
Review (January '77) by Rhys Davids
also, "Buddha". Oldenburger. p 237. Berl '97

ness of personal existence is annihilated, the oil that fed the lamp of life is drained off, and the flame goes out of itself.⁽¹⁾

(1) Carnoy (*Buddhism and its Christian Critics* p. 75) takes issue with Oldmeyer, who champions the current view that Nirvāna means annihilation. Carnoy asserts that it means deliverance from evil.

• View of the World in the Old Testament.

The prevailing view of the world, in the Old Testament, is optimistic. The Universe is not self-existent as some taught, not inherently evil nor antagonistic to God and man, but it has come into being at the will of a Divine Creator. This is, especially, clear from the account of creation given by the Priestly writer in the first chapter of Genesis.⁽¹⁾

(1) B.C. circa 500 B.C.

• The Hebrew-Babylonian accounts of creation.

in *Journal of the Royal Asiatic Society* July 1901

After each and every act of creation "God proclaims the work
קִי-טוֹב "to be good" and after the whole work had been
completed we find וַהֲגַתָּהּ טוֹב מְאֹד "behold, it was very
good." Judaism was the first religion to recognize
that this world "is very good" - the creation of One
Almighty, Beneficent God. Thus we read in Isaiah ⁽⁴⁰⁾ 546 B.C.

"For thus says ^{Our God;} ^{the} Creator of the heavens, He is the
Former and Maker of the earth, He established it,
He made it, He created it, to be inhabited He formed it."

Again and again to the Psalmists extol
the untold beauties of nature and the bounties she
so lavishly bestows upon man:

"You caused springs to flow in the valleys
Between mountains they glide away;
They give drink to every beast of the field,
Wild asses thereof quench their thirst;

(Gen 1: 31 (P) comp. Sunkel "Schöpfung & Chaos" u. d. Jüdischen

(2) 45:18

כִּי כֹה אָמַר יְהוָה בּוֹרֵא הַנֶּזֶק הָאֵלֶּהִים

יִצְרָא הָאָרֶץ וַעֲשָׂה הַנְּשִׁמִּים הוּא כּוֹנֵנָה
לֹא תִהְיֶה בְרִיָּתָהּ לְשֹׁבָה יִצְרָא

Birds of the air build their nests on the banks,
And warble forth songs from the branches.
From thine upper stories of clouds Thou givest
drink to the mountains,
And the earth is sated with the fruit of Thy works.
Thou causest grass to grow for cattle,
And herds for the service of man,
So that bread may come forth from the earth. (1)
Nature provides man, not only, with those
things that are necessary to sustain life, but she
furnishes him with luxuries that cheer the heart.
"And wine to cheer man's heart
Oil to make his skin to shine." (2)
In the beautiful eighth Psalm, which is later than
the account of Creation in Genesis (ch. 1) we read:
"When I see Thy heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained,
What is man that Thou shouldst thought of him,
And ~~as~~ son of man that Thou shouldst him." (3)

(1) Ps 104: 10-14 (Polyb. Bible) (2) 104: 15 (3) 8: 3, 4

The mere fact that God created the world, makes for Optimism. This Optimism is deepened by the belief that He has not withdrawn from His work after its completion, but He rules over it, and what is significant, He is always spoken of as a "Righteous Judge".⁽¹⁾

"Jehovah has assumed the sovereignty, let the earth rejoice,
Let the multitude of Countries be glad!

Clouds and darkness are round about Him,
Righteousness and justice are the foundations of His throne.⁽¹⁾
For Jehovah, the Most High, is to be feared,

A great King over all the earth

For King of the whole world is God,

He has taken His seat on His holy throne."⁽²⁾

"He loves righteousness and justice;

Of the goodness of Jehovah the earth is full."⁽³⁾

(1) 97:1, 2 (c 350)

(2) 47:2-9 (c 350)

(3) 33:5.

ing before Leibowitz and the Talmudic doctors assert that this is the best possible world. Thus we read in Midrash Rabbah⁽¹⁾ that Rabbi Akiba (c. 100 C.E.)⁽²⁾ said: "How do we know, that God several times created worlds and then destroyed them, until He created this world, for He said, there are good and the others are not?"

In the same chapter we find the passage, so often referred to as indicative of the pessimistic tendency in Talmudic Judaism. There we read, that in the copy of the Torah of Rabbi Meir, (c. 150 C.E.) the words (Gen 1:31, P) -

"behold, it was very good" והנה טוב מאד
 was altered to read והנה טוב מות "behold, it was good to die."
 Furthermore we read דה מלאך המות "very good" טוב מאד
 "this means the angel of death,"⁽³⁾

(1) *collection of Midrashim on the Pentateuch and the five Megillot. Bereshith Rabbah compiled, according to some in Palestine during the 4th century C.E.*

(2) אמר ר' אבהו מכאן שהקב"ה היה בורא עולמות ומחריבן בורא

עולמות ומחריבן עך שברא את אלו ואמר דין הניין יתרון
 לא הניין לי (Bereshith) (ch 9)

(3) בתורתו של ר' מ' צאו כתוב והנה טוב מאד והנה טוב מות

cf. Excursus I Das Tora-Exemplar in "Rabbi Meir - Blumenfeld"

cf. Talmud Yerushalmi, Bereshith, fol. 104

Frankfurt 4/M. 188

Another striking pessimistic utterance concerning this world is found in the Talmud Yerushalmi, where the world is compared to the night. But there are also pessimistic views of the world in the Old Testament. Hesiod's ⁽¹⁾ description of the ages ever becoming worse, finds an echo in the Book of Daniel. ⁽²⁾ Daniel, too, discerns that the world is deteriorating. ⁽³⁾ The first Kingdom is of gold, the second of silver, the third of brass, and the fourth, an incoherent combination of iron and clay. ⁽⁴⁾ The difference between Hesiod and Daniel is, nevertheless, most striking. While Hesiod is a confirmed Pessimist, seeing nothing but darkness and oblivion ahead of him, Daniel dreams of a Kingdom of Heaven established by God Himself, and ruled over by Him, which Kingdom will rise after the four Kingdoms. Daniel observes

(1) יִנִּי דְלִילָה לִינִי בַעוֹלָם הַדָּר שְׂדוּמָה דְלִילָה יְרוּשָׁלַיִם חֲנִינָה.
פרק ב', הלכה א'
(2) Hesiod, (800 B.C.) 'Five Ages of the world in the Works and Days.'
(3) 164 B.C. vide Excursus Daniel p. 16. ^{Dante's Inferno 126} comp. - Charles - Doctrine of a Future Life - London 1794.
(4) 2: 31-46.

a change leading to a vividly appreciated goal. Then it is where Daniel surpasses Ecclesiastes,⁽¹⁾ who saw in the world, a never-ceasing aimless flux, both in nature and history. "What profit has man of all his toil wherewith he wears himself under the sun?"

One generation passes away and another comes;
the earth alone abides forever.

The sun rises and the sun goes down and panting
hastens back to his place where he rose.

The wind sweeps towards the South and veers
round to the north, whirling about everlastingly;
and back to his circuit, returns the wind.

All rivers flow into the sea; yet the sea is not
full; whence the rivers take their source
thither they return again.

^{and} All is in a never ceasing whirl,
No man can utter it in words;
Rest is ^{not} reachable to the eye from seeing.
Nor unto the ear from hearing. ⁽²⁾

(1) of Excursus "Ecclesiastes" p. 189

(2) of Schopenhauer's, ed Grisebach Vol. I. p 295 § 147

5
The thing that has been is the same that shall be, and
what befell is the same that shall come to pass, and
there is no new thing under the sun.

It aught there be whereof one would say, "Lo, this
is new!" - it was erstwhile in the eternities that
were before us.

There is no memory of those that were: neither shall
there be any remembrance of them that are to come
among their posterity. " (1)

Daniel typifies the firm believer in the development
of the world to an always higher state of ethics.
While Ecclesiastes is a type of the despairing, pessi-
mistic, Ecclesiastes sees the world as it is, cold
and hard. The optimistic belief that in the end
everything will be for the best, which is the natural
creed of mankind, we miss in Ecclesiastes. Nothing
ideal brightens up his dark horizon. His religious
faith has scarcely any trace of Jewish distinctiveness.

In vain do we look for the mention of Israel, etc.

(1) Dan. 1: 3 " (Transl. of Dillon "The Decrees of the A.S. Law")

The
Speaker

election the Temple and the name of Yhwh. Nowhere does he enthuse over Israel's future. He looks out upon the world through spectacles darkened by prejudice; he draws conclusions from the way in which he is affected. The narrowness of such basis must, necessarily, lead to conclusions one-sided and inadequate.⁽¹⁾ Yet Ecclesiastes is not a pessimist, in the modern sense of that term. Unlike modern Pessimism he nowhere makes assertion that this is the worst of all possible worlds.⁽²⁾ 'He has made every thing beautiful in its time (originally)' is one of the genuine passages of Ecclesiastes.⁽³⁾ Nor do we detect in Ecclesiastes the placent of modern Pessimists, that the world

(1) No Grund dieser Mängel macht Köstlin mit Recht geltend, dass der Verfasser sich mit einem gesammelten Welt- und Lebensanschauung sowohl in ethischer als religiöser Beziehung auf dem Standpunkt des einseitigen Schüssens stellt.

Comp. Theologische Studien aus Württemberg '82, page 132.

(2) Schopenhauer - Die Welt als W. v. u. S. 687 ed. Friedberg.

(3) 3:11^a.

אֵת - הַכֹּל עָשָׂה יָפֶה בְּעֵתוֹ

is growing worse, and hastening onward to inevitable ruin and perdition. Ecclesiastes' pessimistic views lead, nowhere, to a denial of the world ('Weltverneinung'). If there be no absolute good in the world, one shall be satisfied with relative good, that may be found in work - "Whosoever thy hands find to do do it with might, for there is no work (2)

Here, Hartmann shows his thoroughgoing pessimism, when he asserts, that work does not brighten man's existence. (3) There is no advocacy of a philosophical system in the Book of Ecclesiastes.

The pessimistic musings of the author are, simply, the spontaneous reflections of a person, who has met many disappointments, and who had not sufficient faith in Providence to hope for better things in the future. And yet he is

(1) Bickell - "Der Prediger über den Wert des Daseins" p. 35. 184

(2) 9:10

(3) Die gewöhnliche Erfüllung ist nun die Arbeit; die Arbeit ist für den, der arbeiten muss ein Übel, mag sie auch in ihren Folgen für ihn selbst, wie für die Menschheit & den Fortschritt in ihrer Entwicklung, noch so segensreich sein. Niemand arbeitet, der nicht muss, d. h. der nicht die Arbeit als das Kleinere von zwei Übeln auf sich nimmt, oder den sich gewissermaßen jüden zu erkaufen.

E. v. Hartmann. "Phil. des Unbewussten."

far from arriving at the conclusion of Schopenhauer, Hartmann, and Omar Khayyam, that there is no God, nor does he accept the pantheistic observation. Nowhere does he lose himself in the abyss of hopeless Pessimism. He believes in God, and does not attempt to improve the Deity out of existence. He sees law and order in the rigid sequence of events which follow from their antecedents, and these make him believe in a Supreme Power. To my mind, it is the lack of a moral vivifying ideal, that throws the gloom of Pessimism over the reflections of Ecclesiastes, and what deepens the gloom is, the denial of all progress in the affairs of the world, the present is but an echo of the past. "The thing that has been is the same that shall be . . . and there is no new thing under the sun."⁽¹⁾ The other observation, that all things move in an involuntary circuit, from which man is powerless to release himself, his life and conduct being absolutely determined by an invisible power

(1) 1:9. comp. Schopenhauer "Der Welt als Wz V." Vol II pp. 214f.

and that he acts as he must act,"⁽¹⁾ is by no means conducive to an optimistic view. Ecclesiastes, seeing no evidence of an ethical government in the affairs of man looks upon evil as permanent; Daniel, on the other hand beholds in the future the Kingdom of Heaven, a Theocracy, taking the place of the Kingdom of iron and clay, evil & degeneration, are, here, not permanent, but transitory.

Origin and View of Evil in the O.T.

Heathendom did not adopt the ex nihilo theory of creation, it believed in a primary matter. (Urstoff.) To explain the existence of evil the solution was sought in Dualism, in the conflict between a beneficent and a malevolent power or powers. The Old Testament firmly negates primary matter, it looks for

(1) 1:4-11

evil not in matter, but in man who has been given freedom. Evil, thus, becomes the result of the abuse of freedom: it is concocted, as it were, in the laboratory of the human heart. "Execute true judgement and show mercy and compassion every man to his brother . . . and let none of you imagine evil against his brother in your heart." (1)

"Let even now says Jsh, turn to me with all your heart, with fasting, with weeping and with mourning: rend your heart, not your garments, and turn to Jsh, your God." (2)

3) "Keep your heart with all diligence, for out of it are the issues of life."

0 מִשְׁפָּט אֶמֶת תִּשְׁפֹּט וְחֶסֶד וְרַחֲמִים עֲשֵׂה אִישׁ אֶת-אָחִיו
Lech 7:9,10 (520 B.C.) וְרָעַת אִישׁ אָחִיו עַל-תַּחֲשֹׁבוֹ בְּלִבָּבָם

1 שָׂבוּ אֲבִי בָבֶל - בָּבֶלם וְרָעִים בָּבֶלָם וְאֵל - בְּהֹרֹם
Job 2: 2, 39 The date of Job post-exilic. . . . and with and he will place it as late as 350 B.C.

2) comp Gen 30:6,19,20 מִכָּל-הַיִּשְׁמֵר וְאֵר לָבֶךְ כִּי יִרְבֶּה הוּא וְאִשְׁתּוֹ שֵׁים
Prov. 4: 23. Agree with those who place the first Jobpts of Prov into the Persian age, cf. Driver's Intro to ed. p. 405. also, Norwick "Die Sprüche Salomons" (35) Jmg 43 who places the Proverbs before the exile.

Date

In Ecclesiasticks a sharp distinction is drawn between moral and physical evil. The former is due to man's free will but the latter comes from God. Thus we read:

"Say not, it is through the Lord that I have fallen,
For thou ought ^{not} to do the things He hates" (15: 11)

"Say not, He has caused me to err:

For He has no need of the sinful man" (15: 12)

"He Himself made man from the beginning,
And left him to his counsel" (15: 14)

"Before man is life and death" (15: 17?)⁽¹⁾

Considering the source of physical evil we find:

Prosperity and adversity, life and death, poverty and riches, come of the Lord.⁽²⁾ - either as a punishment or for

⁽¹⁾ *μη εστις δε δια κερειον ατισταν ε γαρ επιβυβει ο τρυβις ... ον γαρ χρεϊαν εχει ανθρωπος εμμετρωλου*

αυτος εστι αρχη επιβυβει ανθρωπος και αφηκει αυτον εν χειρι διαβουλιου αυτου.

εναντι ανθρωπων η ζωη και ο θανατος...

αγαθα και κακα, ζωη και θανατος,

(Ecclesiastes 11: 1) Πτωχεια και πλουτος παρ κερειου εστι

the purpose of trying man's strength of character:
 'Whosoever is brought upon thee take cheerfully and
 be patient when thou art changed to low estate. For
 gold is tried in the furnace, and acceptable men
 in the fire of adversity.'⁽¹⁾ The old Testament boldly
 grapples with the problem of evil, and rests in
 absolute ideal faith upon the goodness of God. No
 trust is unconditioned though, there be nothing
 between evil and Divine Omnipotence. Man
 becomes responsible for evil, for he has abused the
 free-will given to him, and, thus, he has fallen.
 According to Hebrew mythology, man was once
 an angel but having rebelled against the gods
Isaiah 2: 8, 9 $\pi\alpha\rho\ \delta\ \sigma\alpha\upsilon\tau\alpha\rho\chi\epsilon\iota\ \tau\omicron\upsilon\iota\ \delta\iota\zeta\alpha\iota$, $\kappa\alpha\iota\ \epsilon\upsilon$
 $\alpha\lambda\lambda\alpha\pi\alpha\sigma\iota\ \tau\alpha\tau\epsilon\rho\iota\sigma\tau\epsilon\varsigma\ \tau\omicron\upsilon\iota\ \pi\alpha\rho\sigma\tau\epsilon\sigma\iota\ \sigma\iota\tau\epsilon$
 $\epsilon\upsilon\ \tau\omicron\phi\epsilon\ \delta\omicron\kappa\iota\mu\alpha\iota\tau\alpha\iota\ \chi\rho\omicron\sigma\omicron\varsigma$, $\kappa\alpha\iota\ \alpha\iota\delta\epsilon\mu\alpha\iota\ \delta\alpha\kappa\tau\omicron\varsigma$
 $\epsilon\upsilon\ \kappa\alpha\tau\epsilon\omega\ \tau\alpha\tau\epsilon\rho\iota\sigma\tau\epsilon\varsigma$.

to be expelled from the heavenly state. "The angels,
of Egypt make the rebellion, since the creation, he
sawd was to be the exile of the fallen angels who
were subject to the pain and suffering of mortal
beings. Socrates was oppressed that belief had to pay
for his scepticism with his life. The current view,
that man is a prisoner here on earth, has been re-
sponsible for the pessimistic and fatalistic elements
a characteristic of Aryan religion. Traces of this belief

"The story of the fallen angels in Enoch is built upon Gen 6: 2, 4, 5.
In Enoch (chaps 6-11) we read: It happened after the children of men had
multiplied in those days, that fair and beautiful daughters were born
to them. And the angels, the sons of the heavens, saw them, & lusted after
them, & said unto each other, "Come, let us choose wives among
them, the children of man, & beget children." And Semjaza, the
first of them, said unto them, "I fear lest ye may not want
to accomplish the deed, & then Satorra shall have to suffer punish-
ment. And each selected one for himself, & they began to
go in unto them, & mislead them, & taught them witchcraft
& incantations, & informed them how to cut roots & different
kinds of wood. But they became pregnant & bore the forth
mighty giants whose length was 3000 cubits, & these giants
were unquitting, & occasioned the flood. These evil angels
taught men war & bloodshed & every wicked work, & were
punished by being cast down in the hands of the earth till
the great day of judgement."

any ground in the Talmud. Mention is made there⁽¹⁾ of a conflict in Heaven, and of the banishment of souls into mortal bodies. We find there too the name of two fallen angels (gibbors) Mikael (מִיכָאֵל) and Shamkhazai (שַׁמְחָזַי). But such vagaries left no impression, whatsoever, upon the development of Jewish thought. The monotheistic belief was fatal to all such imaginings. The Old Testament knows no blind fate⁽²⁾ it combats such doctrine. "I call Heaven and earth to witness against you this day: that I have set before thee life and death, the blessing and the curse, and thou shalt choose life."⁽³⁾ A similar thought is expressed

(1) Targum Jerus to Gen 6:4.

(2) The only passage that refers to fate in the Old Testament is in Jeremiah (15:2) דְּהִיָּה כִי יֹאמְרוּ אֵלֶיךָ אֹנֶה נָצָא

וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְיָ אֲשֶׁר לָמַדְתָּ לָמוֹת לָמוֹת וְאֲשֶׁר לְחַרְבַּת לְחַרְבַּת

וְאֲשֶׁר לְדָרֶעַב לְדָרֶעַב וְאֲשֶׁר לְשִׁבִי לְשִׁבִי
 "And it shall be, when they say to thee, 'Whither shall we go?' thou shalt then tell them, 'that I have made you orphans and a desolate, & such as are for the sword, & for famine, & such as are for the famine, & for the sword, & such as are for captivity, & for captivity.'"

(3) יְהִי־יָקָם בְּיָמֶיךָ אִם־יִשְׁמָעִים אֶת־דְּבָרֶיךָ בְּיָמֶיךָ יִרְמִיָּה נְבִיאִי

Deut 30:19 et.

לִפְנֵיךָ הַבְּרִיחַ וְהַקְלָלָה יִבְחָרְךָ בְּחַיִּים

in the Talmud: "He who wishes to purify himself is helped by Heaven toward his aim, while he who seeks to defile himself will find the means thereof."⁽¹⁾ As soon as evil cannot be longer explained, it becomes in the Old Testament, punishment of God for sin.⁽²⁾ Sorrow remains what it is, but its sting is taken in the reflection, that it has a moral ground.⁽³⁾ Man's moral strength lies in his will. Upon it depends his greatness or weakness. His whole individuality is vested in his will. His character is built upon it. His will relieves the Creator, according to the views of the Old Testament, of the responsibility for evil.

- (1) (Sabbath) ^{104a}בא לטהר מסייעין לו מן השמים בא לעמא בותחין לו
- (2) (Job 4:7) דכר נא מי הוא נקי אבד ואיפה ישרים וכחדף
Elihu asserts here that no innocent person perishes, which then implies that the guilty do perish.
comp. Deut 30:17, 18 Dt Isa 55:17 (this verse omitted in Lxx)
- (3) In the Old Testament physical evil is traced to moral evil, which has its cause in the free will of man, forewarned in Deut 30:15 ff Dt.

Man endowed with reason and free-will is the architect and artist of his life. "Behold I set before you this day a blessing and a curse; the blessing, if ye shall hearken unto the commandments of Jehovah your God and the curse, if ye shall not hearken unto the commandments. . . . (1)

"Wherefore does man murmur while he lives, or
man in account is punished for ^{his} sins?

Let us search and try our ways, and turn again to the Lord. (2)

Train a child in the way he should go

And when he is old he will not depart from it." (3)

^{Deut}
(1) 11: 26, 27. D) יֵאָה אֲנֹכִי נֹתֵן לְפָנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה : אֵת הַבְּרָכָה
אֲשֶׁר תִּשְׁמָעוּ אֶל-מִצְוֹת יְיָ אֱלֹהֵיכֶם . . . וְהַקְלָלָה אִם-לֹא תִשְׁמָעוּ.
comp 30: 15-19 Dt.

(2) (Lam. 3: 39, 40)

מִה-יִתְּאָוֶן אָדָם מִי גָבֵר עַל-תַּטְּאִיו : נִחַפְּצָה דְּרָכֵינוּ
וְנִחְקֹרָה וְנִשְׁוֹבָה עַל-יְיָ :
ספר נחמ 4 18: 26

(3) (Prov 22: 6)
כִּנּוּחַ לְנֶעֱר עַל-פִּי בְּרָסוּ גַם כִּי-יִזְקִין לֹא-יִסְדֹּר
מִיָּה נָה

1-11

The text of Genesis 4:7, frequently quoted to explain the attitude of the Old Testament in regard to free-will, is by high unanimous opinion, considered a very doubtful. Delmon⁽¹⁾ holds that the text has been early corrupted and later restored in the present unsatisfactory manner.

קָדָשׁ יָמֵי הַיָּשָׁרִים יִשְׁמַח יְהוָה דֹּאֲתָה תִּשְׁמַח רַבִּי

(M) וְאִלֶּיךָ תִּשְׁוֹקוּ וְאִתָּךְ תִּתְּשַׁל - בּוֹ

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin is craved at the door; and unto thee shall be his desire, and thou shalt rule over him." (R.V.)

Studying critically the different versions I was led to adopt the following reading.

וְאִתָּךְ יִשְׁמַח יְהוָה דֹּאֲתָה תִּשְׁמַח רַבִּי יִשְׁוֹקוּ וְאִלֶּיךָ תִּתְּשַׁל

דאָה תמשל בו :

Rev. Ball's reading in the Critical Edition of the Hebrew text in the Polychrome Bible, which is based upon the LXX. I have adapted with the exception of one word. I have retained תשובתו of the Massoretic text, for which Ball substitutes תשובתו referring it to Abel: 'thy brother's return will be to thee, and thou wilt enjoy the natural authority of the elder.'⁽¹⁾ From a prophetic viewpoint the Massoretic reading seems to be correct. Cain is sullen, not because his conscience upbraids him in account of his sin but he feels humiliated seeing his gift rejected, and that of his brother accepted. Now, Noah, tells him that his offering was rejected because he had sinned; in order to find favor in future he must avoid sin which has tempted him once, and will tempt him again.⁽²⁾

The story of the fall of man⁽³⁾ is but another attempt of the human mind to explain the existence of sorrow, suffering and death. Man was created into a perfect world.⁽⁴⁾

(1) Vide. Notes to Critical ed. of Genesis. Polych. B. p. 49.

(2) Note giving all the versions and views of modern Critics p.

(3) Gen. 2: 25-3:9 J' (850 B.C.) (4) Gen 1-2:4 P (550 B.C.)

in which evil appears as a consequence of his sin on earth. (1)

(Gen 2:17-19 5) That the words for "sin" in Hebrew, and in the Semitic languages generally, may also signify the consequence of sin, punishment or the condition into which one is brought by sin, needs no proof.

Thus in Gen 4:13 (5) ויאמר קין אל'י גדול עוני בנשי דא
"My punishment is greater than I can bear" — קין represents both punishment and sin. comp. Lev 5:18

The various forms for sin express at the same time the different degrees of punishment and moral culpability.

Thus (חצא) Lam 3:39 — ביה יהא און אדם חי קבר עז-תש איו
"Therefore does a man complain while living, a man on account of the punishment for his sin." comp. Lev 20:20 22:29, 24:15 }

(עול) - Lev 19:15 לא-תעשה עול במשפט
"Ye shall do no unrighteousness in judgement"

כי לא-שברן ישראל וקדור נאדדו מיי עבדית כי אקצם (אשם)
(Jerem 5:15. late) נקלח נקבם מקדוש ישראל
For Israel is not broken, nor is the land of them
their land is full of guilt, even the holy land of Israel.
Comp. I Chron. 21:3.

Upon the thought of the old Testament, as for the really man
made no impression whatever. He very likely had, possibly
been forgotten by the large majority. But the Jewish social
and political conditions where a forward Christianity
found a fruitful soil for the revision of a myth
of the fall of man. In fact, it appears in Primitive
Christianity as a dogma. The theory that human
nature is a ruin gained credence, among the corrup-
tion that mark the period when the Roman Empire
was tottering to its fall and men fancied that
the world itself was hastening to its end. This was

(פשי)

Gen 50: 17 JE (640130) כה האמר ליוסף אנא שא נא פשע אחייך ומטאתם
בי דעה המלך דעתה שא נא לפשע יבדתי
I shall say to Joseph, Forgive a way has been the transgression
for me and their sin for we have been sinners there and now we pray
that you forgive the transgression

(רשע) Jer 14: 20

דַּעֲנֵנוּ יְיָ רִשְׁעֵנוּ עֲוֹן אֲבוֹתֵינוּ בִּי חָטְאנוּ לָךְ

"We know, O Jhoh, our wickedness, & the iniquity of our fathers . . .
cf. H. Schultz. *Letter & Language*. 1884.

- Spencer C. *Notes on Genesis* (Oxford '96) p. 55
- Briggs. *The Higher Criticism of the Hexateuch*. pp. 153 f. N.Y. 97
- Chrys. *Origin of the Walter* p. 306. note.
- Casanovici. *Paronomasia in O.T.* p. 55. Boston '94.
- Haas. *Hebraica et Philologica*. Leipzig.
- Lohr. *Die Klagelieder des Jeremia*. p. 16. note. Göttingen '93.

of man's nature, as moulded by Paul into a dog-
matic belief, gave a decided pessimistic tinge to
the thought of Christianity, and is responsible for much
of the gloom that pervaded the past ages. Henley "cor-
rectly states, that of the problem of evil with its spe-
culative question, respecting origin and end, the Jew
knew nothing. Punishment in the mind of the ancient
Hebrews was ever intimately associated with sin."

This practical view of sin presupposes a Personal Creator
and a personal creation, presuppositions amplified
in the Old Testament by the direct and intimate
relation of the Holy One of Israel to his chosen people.
Thus we read in the Psalms, how man is a child of God,
surrounded by the love of a Father who has pity and
forgiveness for the weakness of his offspring. Nothing
meets us that may be construed to refer to a
fall, or to any discord between a Father
and His children:

(2) "Bless Jehovah, O my soul!"

Forget not all His benefits.

(3) Who has forgiven all thy trespasses,
And has healed all thine infirmities;

(4) Who has redeemed thy life from the pit,
And has crowned thee with goodness and mercy.

(5) As a father loves his children,
So Jehovah loves those who fear Him.

(6) For He understands our nature,
He knows that we are dust. (Ps. 103)

(7) Thou causest grass to grow for cattle,
And herb for the service of man,
So that bread may come forth from the earth,

(8) And wine to cheer man's heart
Oil to make his skin to shine,

And bread to strengthen man's heart (Ps. 104)

The beautiful eighth Psalm the old Testament idea of
the destiny and the dignity of man, is expressed.
The Psalmist asks "What is man that thou shouldst thought of him,
And a son of man that thou shouldst love him?"
The question finds an answer in what follows.

Thou hast made him in rank little less than divine,
Thou hast crowned him with glory and honor.'

Thou hast given him dominion over the creation of thy hand,
And to him hast Thou made all things subject."

Similarly, we read in Mishnah Aboth⁽¹⁾ Rabbi Akiba (דאביא) (died 136 C.E.) said: "Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him, that he was created in the image of God."

The Old Testament knows nothing of the New Testament belief, that death came into the world through sin. The saying of Rabbi Ami (אמי) (Tiberias c 300 C.E.) "There is no death without (preceding) sin, and no suffering without (preceding) transgression",⁽²⁾ is foreign in its spirit, to the Old Testament, at least in the categorical statement of Rabbi Ami. I fully agree, therefore, with Stade⁽³⁾ who denies.

ר' עריבא אומר דבב אדם יונקתא בצפא דפח יתר נוריעתו יונקא
Aboth 3:18 (Mishnah) בצלם אלהים

(2) Sabbath 55^a אין מיתה בלא חטא ואין יסורין בלא און
(3) Gesch. d. Volkes Israel Vol I p 513. Berl'87.

that Ahab looked upon death as punishment for sin
sake, death is something natural, the consequence of
man's physical nature, from which none can escape.
Hate argues and with much sagacity, that as all
must die, death cannot well be punishment for
sin. It is true that for some sin death appears
as punishment - thus the destruction of the ark
if the covenant was visited with death.⁽¹⁾ All must
die, must pay the same debt to nature.

* Where is the man who has lived and did not
see death,

Who would save his life from the hand of Sheol?⁽²⁾

There are a few passages in the Apocalyptic literature,
that have reference to the fall of man.

"Of the woman came the beginning of sin, and through
her we all died"⁽³⁾

(1) I Sam 6:19 ff II Sam 6:6 f.

(2) Ps. 89:49

Comp. 2 Tim 1:18-12. Eccl 3:19

(3) 1st Cor 15:22

מי גבר יחיה ולא יראה מות
ישראל לפניו יידיה יצאיה

"Suffered through the envy of the devil came death into the world." (1)

These passages do not seem to represent the main view of the authors regarding the origin and cause of death. Side by side the Old Testament view is frequently voiced, i.e., that death is a law of nature.

"All things that are of the earth shall turn to the earth." (2)

"He gave them few days and a short time." (3)

In Second Eudras we learn that Adam communicated an infected nature to his posterity this infirmity was made permanent. "The first Adam having a wicked heart transgressed and was overcome and so we all that are born of Adam, O, how dare, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee." (4)

(1) Wisdom of Sol 2:24^a φθόρις δὲ διὰ τοῦ ἐχθροῦ τοῦ ὑποφθόρου εἰς τὸν κόσμον

(2) Sirach 40:11 כָּל־מַעֲשֵׂה הָאָרֶץ אֶל־אֶרֶץ יָפֵן אֶרֶץ־פִּי־אֵשׁ
212. 34x 7x 97x 22 30

(3) " 17:2^a ἡμεῖς ἀπὸ τοῦ καὶ καὶ τοῦ ἐδάκρυ αὐτοῦ

(4) II Eudras 3:20, 21.

The future author introduces the Serpent in the story of Eden⁽¹⁾ as a tempter.⁽²⁾ This element of Positivism was to correct the fundamental error of Optimism, necessitated by the fact of existence.⁽³⁾ Evil and error had to be accounted for in some way. It would never do to make God the author of evil, and of death.⁽⁴⁾ Theism saw itself obliged to seek the origin of evil outside of God, i.e., since save God only His creatures exist in Him. The third chapter of Genesis bears on its face the mark of a simple folk-tale. The writer seems to repeat it because his ancestors had believed that thus

(1) vide. Excursus "Eden" fr. 202

(2) Gen 3 (1) Nature, the source of the Wisdom of evil () is Satan (identified with the Serpent). "For God created man to be immortal yet through envy of the devil came death into the world." 2:23, 24.

(3) Das Individuum vereinnachtet Satan zur höchsten und tiefsten Subjektivität. *Grundriss der Philosophie*, 2. Aufl. 1870, S. 100. Schopenhauer. P. P. Vol II fr 397

(4) Wisd of Sol 1:13 "For God made not death"

became a welcome expedient, for the need of an advanced religious reflection, to put God out of relation to the evil of the world. ⁽¹⁾ The Zoroastrians believed in a Dualism. ⁽²⁾ The Jews in post biblical days, borrowed so much of this dualism as to dream of an archangel rebellious in Heaven, who became the enemy and tempter of mankind. This view is verified in the Talmud where we read: "that the name of the angel came from Babylon." ⁽³⁾ In proportion as men conceive the distance between God and Creation to be greater, or, to put it in another way, as the conception of God became more transcendental, the angel's office necessarily increased in scope and in importance. For there seems to be no doubt that the

Jewish religion received a wholesome religious stimulus

"...insofern nur solche Lehren Eingang finden, welche Lücken des mosaischen Systems in einer Weise ausfüllen, die dem fortgeschrittenen Standpunkt der Religionen Vollenbedürfnisse entsprechen".

Hartmann. - Das Religiöse Bewusstsein... p. 451.

(1) This earliest belief seems to be strongly expressed by Lev. 24:18, which is a later insertion.

(2) ר' שמעון בן לקיש אומר אף שמוג המלאכים ע"ז בידן (בירי אנשי הקלן) and Greekish elements in Talmud see Grætz's "Judaismus - Historisch" '46, also, Kohut - Ueber die jüdische Angelologie & Demoniologie. '66 and - Was hat die jüdische Angelologie von dem Zoroastrianismus aufgenommen in Z. d. d. M. 9. '67. pp. 552 f. cf. Grætz. Jüdisch vol. IV. p. 70 also, Jackson (Zoroaster N. Y. pp. p. 140 - "Zoroaster's teachings had already taken deep root in the soil of Iran when the Jews were in captivity in Babylon".

in its contact with Babylonia and Persia. The exiles returned from Babylon with a new religious faith and a broader conception of God. Not formerly devoted to the worship of the One God they were now faithful followers of the God of Israel. (1) - Satan in Job is an angel skeptical not of righteousness in general, but of the righteousness of certain individuals. In no sense is he a tempter. He is still one of the sons of God, who like the other angels has free access to the council-chamber of the Great Judge. He is dependent upon God, and has no part, whatever, in the management of the affairs of the earth. God alone is the author of good and evil. He alone rules. Satan occupies a subordinate position. He, like all other creatures, has been created by God. (2)

(1) Comp. Cheyne. "Jewish Religious Life after the exile." p. 173. N.Y. 78
also - Pfleiderer. "Wissen der Religion" p. 344. Leipzig '69

(2) In the Manichaean religion the evil spirit is co-eternal with the benevolent spirit.

But the conception of Satan develops in Old Testament literature and in the Apocalyptic and Apocryphal writings "until Satan becomes in the New Testament the Master of this world. The germ of the Satan-idea, may possibly be traced, to I Kings 22: 19-23 (900 B.C.), where a prophet in the days of Ahaz vividly depicts a scene from the councils of Phthah in which a certain spirit volunteers, and is commissioned to be a lying spirit in the mouth of Ahaz's prophet, that thereby the king may be deceived. In the third chapter of Zachariah (520 B.C.) Joshua, the High Priest is standing before (1) the degradation of Israel under its pagan oppressors, and the temporary triumph of its chosen people in the Maccabean period. "The rise to the apocalyptic literature, the unswerving zeal for the Law & a glorious life of a happy future, formed the characteristics of this period. From the storm & tumult & confusion of their own times, good men looked forward to a reign of peace & happiness, & strove to impart their hopes to their despairing countrymen." (2) ... These religious writings are of great value, for not only do they connect the thought of the Old Testament with that of the New Testament, but in a few cases they furnish the only documentary authorities for views & doctrines which later centuries have inherited as Jewish or as Christian.

the angel of Jhoh, and Satan stands at his right side to be his adversary. Satan is here, obviously, a regularly accredited official in Heaven, whose duty it is to present before Jhoh's tribunal charges against mankind.

In first Chronicles 21: (300 Bc) Satan is a distinct personality, at enmity with Jhoh and righteousness, gifted with power almost equal to ^{God's} God Himself. He stood up against Israel, and moved David to number the people. If we connect this passage with

The Sam 24:1 "And again the anger of the Lord was kindled against Israel, and he moved David against them, saying, Go number Israel and Judah"; we discern that in the older passage it is God who tempts David to the census of the people. In the Wisdom of Solomon we read "through envy of the devil came death into the world;"⁽¹⁾ here Satan opposes the plan of God and steps upon the scene as an independent power. When Rome had conquered Judaea, and still Jhoh did not interfere, Satan appears for the first time in the role which he occupies in the

(1) 2:24



New Testament, as the Prince of Evil" to whom God has assigned the rule of the present until He will intercede and bring about the Kingdom of God. In the New Testament his powers are fully recognized. Jesus, his disciples, and all the writers of the New Testament had a profound and vigorous belief in the devil and in evil spirits.

In the Book of Tobit (c.) angels and demons play for the first time, in Jewish literature, a most important part. Here the angels have the power to save man from impending trouble and from evil spirits.¹ Raphael, the archangel cures blindness and other ills human flesh is his to; He also gives Sara for a wife to Tobias, and binds the evil spirit (3:17). The angels are in friendly footing with man (5:16) Tobit sends the angel to fetch three mules, & together, they attend a wedding. (Ch. 4) (2)

- (1) Spencer in his Principles of Sociology (3rd ed. Vol. I. 98) states that in the earlier days the Hebrews employed some physical process, akin to the process now found among savages, and at times a dreadful stroke by burning the heart to the use of a bird. A rough and barbarous method by the angel Raphael, the demon is scattered and driven out of the body when he had smothered the mule. But later as the process of burial the physical process was replaced by the competition of superior supernatural ^{and a good} power.
- (2) The fundamental ideas of Tobit are rooted in the Jewish religion.
 What - Das B. Tobit in Gieger's Biblisch. 72 p. 50.
 What identifies immorality in Tobit was a demon in the human body. }
 (3) Das B. Tobit in Gieger's Biblisch. 72 p. 50.

See also. "The Devil" in New World March 95 by Everett and "Der Dämon Asmodeus im B. Tobias" in Real-Encyclopädie 1861 pp. 427-448



2 View of Life in the Old Testament.

Everywhere in the Old Testament the joyous and harmonious notes of life are accentuated. Not, that the ancient Hebrews were ignorant of any discordant note in the symphony of life, but they reasoned, as God created the world, Evil must be the work of man. But, nowhere, places the Old Testament any emphasis on the sinfulness, and the sorrow, and the mournfulness of life; They are mere accidents of life. It seems remarkable that the pessimistic tendency has been overcome in the religion of the Old Testament. For, we must bear in mind, that the ancient Hebrews, like the people of India and Greece, started from a simple Optimism. Though Pessimism developed in the course of centuries in India and Greece, into a system; in Judaism, as soon, as it made itself felt, as a philosophy of life it was disarmed by an ancient faith in Providence, and Optimism remained the dominant view through the ages.



The joy of living is fundamental in the Old Testament. The Psalm: "A merry heart causes good ^{healing}"
 But a broken spirit drives up the bones ⁴¹
 expresses tersely the Old Testament view of life. Though pessimistic voices are heard, now and then, in the Old Testament, it is, on the whole, a book of joy and gladness. If it depicts life as full of troubles, it portrays life as full of victory over troubles. If the clouds that overhang men often seem black and sullen, in the very heart of the cloud "it springs the bow of Hope." One cannot read far in its pages, without meeting with expressions of ethical courage and strains of hope and joy in moral victory. The moral achievement is assumed as a matter of course and is attended by the blessedness of dwelling in the Divine Presence. His last thought finds expression in the fifteenth Psalm.

Proverbs 17:22

לֵב שֹׂמֵחַ יִיטֵב נֶהְיָה וְרֹחַם נִכְאָה תִּיבֹּשׂ - גִּלְגָּלִים



O how, in Thy land, welcome to sojourners?
 In Thy holy mountain, who dares to dwell?
 He who lives blamelessly, and practices righteousness
 And speaks from his heart what is true,
 Who utters no slander with his tongue,
 Does no wrong to another,
 And his neighbor he does not calumniate,
 Pompous arrogance he despises,
 The God-fearing man he respects,
 He pledges his word to his neighbor, and
 He puts not out his money at interest, ^{Keep it}
 And cannot be bribed to injure the innocent.
 He who does this, for all time cannot be shaken.

The optimistic and pessimistic views of Scripture
 do not lose themselves in shallow rhapsody or
 in morbid and sombre reflections. Both have
 their ideal conceptions of what is perfect and sa-
 tisfying. The optimist believes in his conception
 as a possibility and certainty. Hence the fervent



reality, though unsatisfactory, is not viewed with despondency. The pessimist, on the contrary, sees his ideal purely as a conception for bringing into bolder relief and clearer outline the weaknesses and fragmentary character of reality. Both views are strongly marked in Scripture. The ancient Hebrews felt, that there are things in the world, that they desired. The ever-recurring theme of prophecy, and the basic thought of the Khotma-literature, is the final vindication of virtue, and the destruction of vice. Furthermore, the ancient Hebrews felt within themselves a desire and a power, to combat the evil, and the injustice that lurked everywhere. These elements account for the Optimism of the Old Testament.

The joyous strain of life crops out everywhere. The cult of the ancient Hebrews was of a joyful character ^{for} its ideal union between God and man, and between man and man.

1. To be sure, the foundation of the Old Testament is not a happy one. It is a story of suffering and death, and of a people who were often in a state of bondage. But the message of the Old Testament is not one of despair. It is a message of hope and of the possibility of a better world.

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Deut 16:14. D. "Rejoice on thy feast"

ושמחת בחגך

" 14:26. D. "Rejoice, thou and thine household"

ושמחת אתה וביתך

" 16:15. D. "And thou shalt be altogether joyful"

יהייתם נְצַחִים יְפִיִּים

" 12:7. D. "Rejoice in all you do"

ושמחתם בכל מעשליה ידכם

Lev 23:40 P. "And you shall rejoice before the Lord your God"

ושמחתם לפני יי' אלהיכם

Ps. 100:2

עֲבֹדוּ יְיָ יְיָ בְשִׂמְחָה בְּאוֹר פְּנֵיךְ בְּרִנָּה

"Serve Jehovah with delight,
Come before Him with songs of gladness"

Eccle 11:9. "Rejoice, young man, in thy youth"

נְצַחִים בְּחוּר בְּיָלְדוּתְךָ

" 9:7. "So thy way, eat thy bread with joy"

לֵךְ נְכֹסִים בְּשִׂמְחָה לֶחְמֶךָ

The Old Testament conception of joy is far from extreme.

It means neither surrender to the world and its pleasures and its glittering pastimes, nor escape from them.

All things, having emanated from God, the source of perfection, cannot, therefore, per se be considered evil. It is only abuse, or over-indulgence that make them evil. The Pagan, in his manners of living, went from one extreme to another. Either, he gave himself wholly up to a life of dissipation and utter license, or, he fled from the world

as from something to be abhorred and shunned.
Wernische sums up, most correctly, the philosophy of
life of the Old Testament, when he says, "that enjoyment
of life and true piety are not incompatible with each
other!"⁽¹⁾ For modern degenerates into frivolity and
immorality. In his most joyful mood, the ancient
Hebrew never forgot his dependence upon God, who
as a God of holiness required purity of heart
and holiness of purpose from those who adored
him. To the Greek, God and man were not even
contrasted as perfect and imperfect for Olympus
repeats, and exaggerates all the sins of mortal
men. A God of the Greeks was merely an intensi-
fied not a purified man.⁽²⁾ Greek religion grew
out of the Self-assertion of man. It knew nothing
of the anti-thesis of Creator and creature, so
strongly emphasized in the Old Testament.

⁽¹⁾ Erster Paragraph: "und wenn Gott nicht da wäre
nicht in Verhältniss des Ausschlusses zu einander."

⁽²⁾ Wernische: "Die Griechen haben die Götter als Menschen
betrachtet."

⁽²⁾ Hebermanns of Nietzsche. (Riché) pp. 24, 76. Stuttgart 77
s. 112. Also Sprach Zarathustra. Fr. Nietzsche. 1884 p. 112

8

Heptameron was foreign to the joy of the ancient Hebrews. He consecrated his joy by sharing it with others. The ancient Hebrews understood that if we would make our own life joyful, we must first send joy into the life of others. "Share joy, we must give joy." Thou shalt keep the Feast of Weeks unto Jehovah, thy God, with a tribute of a free will offering of thy hand, ... and thou shalt rejoice before Jehovah, thy God, thou, thy son, thy daughter, thy man-servant, thy maid-servant, the Levite who is within thy gates, the stranger, the fatherless and the widow, who are in thy midst.⁽¹⁾ In addition to the feasts enjoined by the Law, there were festal-gatherings to celebrate joyful home-

events. Thus when Isaac was married Abraham celebrated by giving a feast.⁽²⁾ Laban gave a wedding-feast when Jacob and Rachel were married.⁽³⁾ Prominent strangers are honored by a gathering to which many are bidden.⁽⁴⁾

(1) ועשית חג שבועות ל'י אלהיך . . . ושמיחת ק'פני יי אלהיך יגה

יבנה דבהך ועבדך ואמתך והלוי אשר בשעריך והגר זהיתם ..

Deut 16: 10, 11 (D) comp. Lev 14: 25-28 (D)

(2) Gen 24: 18 (E) comp. I Sam 11: 24 (RSB)

(3) Gen 29: 22 (J2)

(4) Exod 18: 12 RJE

despised; wealth is considered, a blessing, a reward that comes to the pious, but, nowhere, is wealth related to the dominant purpose of life, as the one thing that conditions happiness. (1) "Riches profit not in the day of wrath: but righteousness can deliver from death."

"Weary not thyself to be rich, cease from your plans" (2) Quiet and righteousness and wisdom are more precious than treasure.

"Better a little with righteousness than great treasures with injustice." (3)

"How much better is it to get wisdom than gold," (4) "Yea, to get understanding, is rather to be chosen than silver."

"Better is a dry morsel and quietness therewith, Than a house full of sacrifices of strife." (5)

- (1) Prov. 11:17 לֹא-יִנְעִיל הוֹן בְּיוֹם יִצְדָּקָה וְצִדְקָה תַּפִּיל מִפְּנֵי
- (2) " 23:4 אַל-תִּיגַע בְּהִיטֵר רַב־יִנְתֶּךָ, חָלָל
- (3) " 8:18 טוֹב מִעֵט צִדְקָה בְּרִיב הַבֹּזֵז וְכֵן מִיֵּט בֶּטֶחַ
- (4) " 10:16 מִה-טוֹב בְּחִירוֹךָ וְקִנּוֹת מִיֵּנָה וְזָכָר מִכֶּסֶף
- (5) " 7:1 טוֹב פֶּה בְּהִלָּל וְלִשָּׁנָה בְּחֵן מִכֶּסֶף בְּחֵן וְזָכָר מִכֶּסֶף

Our morality and our goodness consist in increasing the sum of life; therefore, respect is enjoined for the life of others, and it is incumbent upon everyone to save his neighbor from direct, or indirect danger of life. Thus, if an ox was known to be dangerous, and it caused the death of a human being, its owner was guilty of murder. (1) Likewise, was the builder of a house, who had not a parapet to the house, if anyone fell and lost his life, guilty of murder. (2) Where capital punishment is decreed in the Mosiac code it is indirectly for the preservation of life, for even the ends, other than murder, for which it could be incurred, were each and all of a nature to undermine the physical life of the community. Thus idolatry, which gave free play to the lowest passions, adultery, sodomy and incest are punished with death. (3)

(1) Exod 21:28 (E) comp. ibid 20:13, 21:12, 14, 20(E), Lev 24:17, 21(2)
Rashi explains (Lev 19:16 & P) תעסוק על דם כו' "do not leave your neighbor when his life is in danger."

(2) Deut 22:18 D

(3) Deut 22:23-26 D Exod 22:18 P Lev 20:2, 9-21 P Lev 18 P



That the world is very good, that man should multiply, and that life is sacred, were, evidently, reflections of one who is satisfied with life, and ^{who} prefers existence to non-existence. Life was a blessing, and long life something to be much desired, especially, when the aged man could point to the evidences of his family's growth, when grandchildren were rising up to spread the name, and to maintain his honor in Israel. "The crown of old men are children's children and the glory of sons are their fathers." (1) Where life was so highly esteemed, it is but natural that death should be looked upon as the bête noir of existence. Especially, premature death was considered a dire calamity. "And he said, My son shall not go down with you; . . . if I see thy face, all shall be well: but if I see not thy face, woe shall befall thee: then wilt thou bring down my gray hairs with sorrow to the grave." (2)

(1) Prov. 17: 6 עֵצֶה דְּקִנִּיּוֹת בְּנֵי בָנִים וְתַפְאֶרֶת בָּנִים אֲבוֹתָם

וְהַגִּדָה לְבָנֶיךָ וְלְבָנֵי בָנֶיךָ וְלְבָנֵי בָנֶיךָ וְלְבָנֵי בָנֶיךָ

Gen 42: 38 (7)

אֵלֶּה הַיְּבוּסִי בִּירוֹן שְׂאוּלָה

The ~~ancient~~ ^{ancient} Pagan view of life became clearer by con-
tact with similar views among the contemporary ~~views~~
heathen peoples. But, indeed, these views have little
in common. This is due to the fact that they start from
different premises. The unsatisfactory state of affairs
must needs suggest to the thoughtful an ideal,
i.e., either a deterioration from, or a development
into, a perfect state. Paganism believed in
the gradual decline of mankind from a primitive
state of innocence and bliss - the golden age -
through successive ages, such as silver, brass, and
iron age. According to this theory the present world
has been in the downward grade from the beginning getting
worse and worse, age after age. The heathen-philosophers
ascribe the cause of the world's decline, not to the
transgression of man, but to the inherent nature
of the world itself, and to the antagonism that
exists among the gods to each other. Man not being
responsible for the downward course of the world has
no means at his command to change it, thus the golden
age will never return.

The idea of a primitive state of happiness is not
assigned to classical mythology, but appears, dis-
tinctly enough, in the myths of oriental peoples.⁽¹⁾
According to the Old Testament, the golden age is
not in the past but in the future. Paradise is
not in the rear, but in the van. The Old Testa-
ment religion places its Messianic glory not in
any time which has been, but in the advent
of some golden hour, yet to be. There is a remark-
able Jewish legend⁽²⁾ which tells how a certain Rabbi
one day meets Elijah the Prophet, and asks him when
the Messiah will come. "Go", replies Elijah, and ask the
Messiah himself, you will find him at the city gate,
and by this token you will know him that he will bring
the poor and the slave. I mean of course himself. He
will come here bringing to these miserable souls peace
in their hearts." The Rabbi sends the Messiah and
asks the question: "When will you come Master?"

(1) Brantton - "Religions of Primitive Peoples" - N.Y. 47. pp. 126f -
tells of the myth of the terrestrial Paradise among American Indians,
the Polynesian, etc.

(2) Talmud Sanhedrin 98a. of Mott 27: 47. 17: 10

is the reply. Meeting Elijah again, the Rabbi exclaimed,
"The Messiah has deceived me, he said he will come today,
but he has not come." They answered Elijah, "He is no
deceiver. The truth will be come today - yes - today -
as the Psalmist says 'if ye will hearken unto the Lord's
voice.'" We shall lose the meaning of this story if we
do not see that, in speaking of the Messiah, it is ques-
tioned whether he is a King who will establish the
reign of universal peace by a sudden miracle
but of the general uplifting of the world, which
is to be one of the essential conditions of the golden
age. That the Hebrews should have looked for the millen-
nium into the future, and not into the past,
can be readily explained. Not a warlike nation, they
were nevertheless continually at warfare with
surrounding tribes and peoples. Excepting the time
of their captivity in Babel, they had no history. They were,
most singularly, cursed with base and
unprincipled rulers, who by their misrule for-
ward all manner of contentions and stripes.

And, yet, as Joth's chosen people they were conscious of
 a certain superiority, and, therefore, confidently they
 looked forward for the realization of their hopes.
 "And I will re-establish my people Israel, and they shall
 build the waste cities, and inhabit them And
 I will plant them upon their land, and they shall
 no more be plucked ^{up} out of their land (Amos 8:14,15)"
 "And in the latter days the mountain of Joth's house will
 be established as the highest of the mountains, and will be
 walked upon the hills, and all nations shall stream to
 it: and many people shall eat food, and say:

Come let us go up to the mountain of Joth,
 to the house of the God of Jacob
 that he may instruct us out of his principles,
 that we may walk in his paths;
 For from Zion goes forth instruction,
 and the word of Joth from Jerusalem.
 Then will he judge between the nations,
 and give decision to many peoples,
 and they will beat their swords into snotticks,
 and their spears into pruning-knives;
 nation will not lift up sword against nation,
 neither will they learn war, any more. (Isa 2:2-4)

And all nations shall call you happy, for you shall be
 a delightful land.

And it shall be, that the mountains shall drop sweet
 wine, and the hills shall flow with milk, ... But
 Judah shall be inhabited for ever, and Jerusalem shall be
 to glory forever. (Isa 3:18-21)

(1) compare Isaiah ch 4 and 7:8-12

Isaiah 3:14-20

Jerem. 30:3

Ezekiel 34:11-17 37:21-28

Zechar. 8:2,3

Isaiah 3:1,2 3:18-21

Zechar 9:10 14:9

Psalms 18:2,3 29:11,12 62:7

Prophets and Palmists, are thus watching and waiting for a happiness that is to come, and which they suppose the people to have enjoyed in the dim past. Their yearning for such happiness from the present is always the moral failure of their own generation. But it is this feeling of imperfection that kindles the flame of prophetic ecstasy and becomes the fountain of prophetic enthusiasm. The prophet rebukes the people for having forgotten the covenant they concluded with God, and that therefore he punishes or is puny attached to it cannot be fulfilled. They exhort the people to return to God, and to live up to the agreement, then, the era of universal peace and happiness will be ushered in.

The story of the Garden of Eden⁽¹⁾ is, most likely, of Babylonian origin. The very fact that it was succeeded in making a strong impression upon the thought of the Hebrew points to a foreign source.

(1) vide, Excursus "Eden" pp. 202

Outside of the narrative in Genesis, the Old Testament scarcely refers to it. There is no reference to Eden or to the fall of man in the writings of the pre-exilic prophets.⁽¹⁾ The garden of Eden is referred to by Ezekiel⁽²⁾ and by some postexilic Prophet.⁽³⁾ In view of the emphasis given to the story in later theologies the reserve in the New Testament is somewhat significant. In rabbinic Judaism, Rabbis, and Apocalyptic writers vie with one another in describing the story of the renewed humanity in the coming Kingdom of God. There is, here, no place for tears over the remote past, but only to a fond looking forward and working toward the dawn of the day of peace and righteousness.

Joel 2:3.. לִפְנֵי יָדָהּ אֵשׁ וְשֹׁמֵרֶי קִלְחָהּ לִהְבֶּה קֶגֶן יֵרֶדן הָאֲדָמָה לִפְנֵי
 This passage is often quoted to show that the garden of Eden is mentioned in pre-exilic literature. But Joel is classed, according to Driver, Cornhill, Kautzsch etc, among the post exilic prophets.

(2) Ez 28:3 31:9 31:30

(3) Isa 51:3 So I will comfort Zion. No comfort will her ruinous, and make her desert like Eden garden, and her wilderness like the garden.

religious vigor and religious pride were the resultant of the intimate relations between God and his people. On the one hand, it brought God in close touch with every unit of the nation but on the other hand, the contrast between the righteous Israel and the impious heathen generated not merely a deep seated antipathism but also a natural sense of religious superiority.⁽¹⁾ Similarly Pfeiderer asserts⁽²⁾ that among the Jews the national egoism and contempt for the Gentiles were even harsher than the disdain which prevailed among the Gentiles for the Barbarians, because the national consciousness was heightened by that of their religious jealousy and superiority. Whenever any inequality appeared between reality and the belief, that they, the Israelites, were especially favored by Providence, change was taken in the hope of the establishment of a מלכות שמים "A Kingdom of Heaven," which hope plays an important part in the life of the nation. Not only did Israel receive favor in

(1) Toy - Judaism & Christianity - Boston '92 p. 72

(2) Pfeiderer - Essence of Christianity - New World, Sept. '92 p. 401, 42

the future if not now, by reason of its superior righteousness
and its knowledge of the true God, but God himself was pleased,
God, for His own sake, to secure Israel's triumph and pros-
perity. God's honor was at stake, among the heathen-
peoples, and, therefore, God would be magnified in the
glory of His people. Thus we read: ⁽¹⁾

Be thou, O Israel, a witness, Thou hast glorified His name!
For Thou hast redeemed Israel
and glorified Thyself in Israel. ⁽²⁾

But thou, Israel, my servant, Jacob whom I have chosen,
Esau's brother, my friend
Thou, whom I fetched from the end of the earth, and
called from its remotest parts,
To whom I said: My servant art thou, I have chosen
and have not rejected thee;
Thou art for David with thee: cast no look of terror, for
I am thy God.
I strengthen thee, yea, I help thee; yea, I uphold thee
with my right hand of right hand.
Behold all who were enraged at thee will be ashamed and

The man who contended with thee will become wrought & perished. ⁽³⁾
During the Babylonian captivity (587-538), Israel felt that its
heroic stand and its attachment to the Law were offered
up, as a sacrifice to the cause of Jesus, who is besought
to work speedy deliverance, as he was looking in the eastern
firm of the heathen. If sin is still preclude Israel's

(1) Isa 41: 1-3 (comp. Jer 1: 1-10; 17: 1-10; 23: 1-4; 30: 1-7; 46: 1-12; 48: 1-4; 49: 1-13; 50: 1-11; 51: 1-11; 52: 1-7; 53: 1-12; 54: 1-17; 55: 1-13; 56: 1-7; 57: 1-13; 58: 1-14; 59: 1-15; 60: 1-22; 61: 1-11; 62: 1-12; 63: 1-4; 64: 1-7; 65: 1-16; 66: 1-24; 67: 1-14; 68: 1-19; 69: 1-17; 70: 1-9; 71: 1-10; 72: 1-17; 73: 1-17; 74: 1-20; 75: 1-7; 76: 1-6; 77: 1-14; 78: 1-11; 79: 1-13; 80: 1-16; 81: 1-10; 82: 1-5; 83: 1-4; 84: 1-6; 85: 1-7; 86: 1-7; 87: 1-7; 88: 1-11; 89: 1-17; 90: 1-17; 91: 1-16; 92: 1-4; 93: 1-4; 94: 1-7; 95: 1-7; 96: 1-13; 97: 1-13; 98: 1-8; 99: 1-13; 100: 1-12; 101: 1-11; 102: 1-7; 103: 1-22; 104: 1-34; 105: 1-45; 106: 1-44; 107: 1-31; 108: 1-14; 109: 1-16; 110: 1-12; 111: 1-10; 112: 1-8; 113: 1-12; 114: 1-12; 115: 1-21; 116: 1-14; 117: 1-9; 118: 1-29; 119: 1-162; 120: 1-6; 121: 1-8; 122: 1-7; 123: 1-4; 124: 1-22; 125: 1-5; 126: 1-9; 127: 1-13; 128: 1-4; 129: 1-4; 130: 1-7; 131: 1-4; 132: 1-18; 133: 1-6; 134: 1-7; 135: 1-12; 136: 1-8; 137: 1-14; 138: 1-8; 139: 1-12; 140: 1-14; 141: 1-10; 142: 1-5; 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543: 1-4; 544: 1-4; 545: 1-4; 546: 1-4; 547: 1-4; 548: 1-4; 549: 1-4; 550: 1-4; 551: 1-4; 552: 1-4; 553: 1-4; 554: 1-4; 555: 1-4; 556: 1-4; 557: 1-4; 558: 1-4; 559: 1-4; 560: 1-4; 561: 1-4; 562: 1-4; 563: 1-4; 564: 1-4; 565: 1-4; 566: 1-4; 567: 1-4; 568: 1-4; 569: 1-4; 570: 1-4; 571: 1-4; 572: 1-4; 573: 1-4; 574: 1-4; 575: 1-4; 576: 1-4; 577: 1-4; 578: 1-4; 579: 1-4; 580: 1-4; 581: 1-4; 582: 1-4; 583: 1-4; 584: 1-4; 585: 1-4; 586: 1-4; 587: 1-4; 588: 1-4; 589: 1-4; 590: 1-4; 591: 1-4; 592: 1-4; 593: 1-4; 594: 1-4; 595: 1-4; 596: 1-4; 597: 1-4; 598: 1-4; 599: 1-4; 600: 1-4; 601: 1-4; 602: 1-4; 603: 1-4; 604: 1-4; 605: 1-4; 606: 1-4; 607: 1-4; 608: 1-4; 609: 1-4; 610: 1-4; 611: 1-4; 612: 1-4; 613: 1-4; 614: 1-4; 615: 1-4; 616: 1-4; 617: 1-4; 618: 1-4; 619: 1-4; 620: 1-4; 621: 1-4; 622: 1-4; 623: 1-4; 624: 1-4; 625: 1-4; 626: 1-4; 627: 1-4; 628: 1-4; 629: 1-4; 630: 1-4; 631: 1-4; 632: 1-4; 633: 1-4; 634: 1-4; 635: 1-4; 636: 1-4; 637: 1-4; 638: 1-4; 639: 1-4; 640: 1-4; 641: 1-4; 642: 1-4; 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salvation, then let Jewh cancel them for His name's sake.

Thus: "Not to us, O Jewh, not to us,
But to Thy name, give glory,
~~Because of thy goodness~~ ~~because of thy faithfulness,~~
Why should the heathen say:
"Where is that God of theirs?" (1) Ps 115

"Nay, for thy sake are we continually killed off,
We are treated like sheep to be slaughtered,
Arise! why dost thou slumber, O Lord!
Awake! do not forever discard us." (2)
Ps. 44: 22, 23

(1) Tuerst - "Die Heilige Schrift" Note to Ps 115 - opines that
this psalm was written 148 B.C. during the last years
of the reign of Jonathan.

(2) Wellhausen, in his critical notes to the Psalm in the
Polych B., says: It is in defence of their religion that the
Jews are now slaughtered by the heathen and are now
going war against them. The only period when this hap-
pened was the Maccabean in the second century B.C.
(vide ad locum.)
Cheyne refers this Psalm (44) also to the Maccabean times.

Pessimism in the Old Testament.

Thus the prevailing temper of the Old Testament, is optimistic, the world, in general, and the Jewish nation, in particular, being regarded as under the eye and guardianship of a wise and benevolent Deity, yet amidst of pessimistic complaints can be heard some striking observations. The earliest pessimistic note is struck in those portions of the Pentateuch, called Jahvist.⁽¹⁾ The Jahvist comes to the conclusion, that as the world progressed, evils increase, and that the primitive conditions and environments of the early times were favorable to virtue. He deprecates, therefore, every movement that makes for progress and civilization.⁽²⁾

(1) Sagen die ganze Pentateuch des A.T., dass material, degradation und verdorbenheit der menschlichen Natur der Ursprung aller der Dürftigkeiten ist, die da sein. Der Jahvist ist insofern überhaupt dem Optimismus, hingegen ist der Jahvist entschieden pessimistisch.
Fritzsche - Schopenhauer & die pessimistische Lage im A.T.

Protest. Kirchenz. 194, No. 10

The date of the Jahvist portions is c. 800 B.C.,

Wellhausen, Keilman & Sinsend 850-800 B.C.

Ball in Polyb. B. T¹ 850 B.C.

T² 850

For difference between T¹ and T² see Cornill - Einl. in d. A.T. Leipzig '96, p. 42
also Biddle - Die biblische Urgeschichte '83.

(2) Gen 4: 16 ff T¹ Ibid 11: 1 ff T¹

opposed, and contrary to the plan of the Creator. We need but mention, to show the pessimistic view of the Jahvist, the account of the first sin - first man and woman fall prey to temptation, and their disobedience is severely visited upon them by God. The ground and the animal world, are cursed; trouble and sorrow are to be, henceforth, the lot of man; woman is to bear children in sorrow; Cain the nomadic shepherd becomes the first patricide, slaying Abel, his brother, whose occupation binds him to his home and thus he becomes the pioneer of civilization. Man sins and the deluge is sent to destroy all sentient life. God is displeased, because men live in communities and plan the building of a tower, which was to be a rallying point, for those who had strayed from the settlement and to confuse their speech which forces them to abandon the building of the tower.

The prophet, though an Optimist, had his hours of despair and misgivings. He prophesied, in the prophetic

conscience of the nation, feeling all things and bringing
to light the faults and failings of society. He never
he ponders on the sins of the people and of those who
sit in the seats of the mighty. The greater the moral in-
dignation that rises within him ^{that} and drives him on
to arouse the conscience of the people. At times, he
seems to feel, that to cope with existing conditions and
to give a different direction to the current of life,
is beyond his strength. Thus Elijah overcomes by despair
and is bent to leave his life (I Kings 19: 10-18), ^{and make} for such courses
the day on which he had seen the light of day (20: 14-18), also,
the second coming in an hour of [?] sudden and extreme:

"Hark! A voice sajs: Proclaim! and say:

What shall I proclaim?

All flesh is grass, and all the strength thereof
like the flower of the field. (40:6)

But it is only for the moment that the triumph of grief says,
as it were, to his feelings of 'importance and glory',

bon he regains his strength, and looks more confidently
 forward, but the future, ⁽¹⁾ when we are in a position to
 people in haste and he will not be able to do so, the same

1) Über diesen Optimismus (der Propheten) ist nicht flach

und überwinden" Fritzsche in Protest Kirchezeit. No. 11. '94.

of prophesy speaks out more definitely. Under the guidance of their prophets a sense of repatriation was implanted in the hearts of the exiles. The Divine particularity for Israel found explanation in various ways: the nations were regarded as enemies of Israel, for the enemies of His people must be Israel's enemies. Thus we read in the Michilta⁽¹⁾ "He who rises up against Israel rises up against God; hence the cause of Israel is the cause of God, his ally is also His". The patriotism of the prophet was tested in the furnace of affliction. The struggle and the final victory are well portrayed in the first chapter of Isaiah and in many other passages of the prophetic writings that lead up to the hope and promise of a better day. The pessimism of the prophet is overcome by the belief that the nation, come what may, is immortal.

1. according to Weiss. B. M. 105

Mechilta is a Midrash to Exodus. Luzzatto (Gollodienstliche) thinks that it was edited later than the Mishnah. ^{He thinks so} Frankfurt 9/11 192
 though parts of it are older than the Mishnah.
 cf. Rashi to Cholin (Talmud Bab.) 20^a

Numerous are the passages in the Book of Job ⁽¹⁾ which the
 author makes Job utter against the weariness and misery
 of the lot of man - Here, Job curses the day on which he
 saw the light of day, ⁽²⁾ - there, he would welcome the sum-
 mers of death as a blessing, ⁽³⁾ - in another place, Job
 complains of as being too powerful for man to oppose, ⁽⁴⁾
 and of evil doers as managing the affairs of men, ⁽⁵⁾
 and finally he laments man's life, to that of the slave. ⁽⁶⁾

The Psalm are in the whole a dramatic Confession in a
 guiding Providence, and ardent faith in God are
 the thoughts that like golden threads wind themselves
 through the Hymnology of the Second Temple.

"Though I walk in the midst of distress, Thou preserve me alive;
 Against the anger of my foes Thou stretchest thy hands;
 Thy right hand helps me.
 Thy goodness, O Jehovah, is ever-enduring
 Forsake not the works of Thy hands." Ps 138:7, 8
 "Whither can I go, from Thy spirit?
 Do whither flee from Thy countenance?
 If I ascend to heaven, Thou art there!
 If I made my bed in Sheol, Thou art there!
 If I should take the wings of the dove,
 And alight in the uttermost parts of the sea,
 Even there would Thy hand lead me,
 And Thy right hand hold me."

"Be glad in Jotham, and exult, O ye righteous,
 Shout for joy, all ye who are honest of mind" ^{int.} 432:11⁽¹⁾

Expressions of despairancy serve only to throw into greater relief the unconquerable faith in a living God.

"What is man that Thou takeest thought of him,
 And a son of man that Thou heedest him" 438:14 (2)

This pessimistic mood is overcome in that which follows.

"Thou hast made him in rank little less than divine,
 Thou hast crowned him with glory and honor!
 Thou hast given him dominion over the creatures of Thy hand,
 And to him hast Thou made all things subject" 438:5,6.

^{late}
 In Psalm 49 the process is reversed. The Psalmist begins with expressing his confidence in God and shuns the thought of fear in the days of misfortune, but after some reflection as to the vanity of riches and the uncertainty of death, he falls into a pessimistic mood:

"Why should I fear in days of my fortune,
 When the multitude of mine oppressors surround me?" (49:1)

"Man does not continue in wealth."

He is like to the beast that is slaughtered" (Psalm 49:12)

^{late}
 The beautiful Psalm Psalm 138 is permeated with a sense of hope and vision. There is but a single verse of Psalm 138 of

(1) Chrysostom - Origin of Ps - N.Y. 40. 1889 ad locum - Note how the A.V. religion is a compound mix of paganism and Christianity (8:1) as well as:

"The joy of Jotham is over bulwarks"

(2) Wellhausen in his critical note. to the text of Psalm in Polychrome B, summarizes that this Psalm (8) is older than Job 7:17, and later than Genesis 1

creation, compared with the eternity and might of God. Man's days are few, his body will crumble into dust, life is full of trouble not emptiness, in spite of all the toil and moil.

The Psalmist finally ends his sombre meditation with a prayer:

"A generation of men is ever shifting
As a lily the herb which springs anew,
Which shoots up in the morning and thrives,
And in the evening it fades and withers;

Under Thy displeasure we perish,
Under Thine anger are we humbled.

Thou placest our sins before thee,

Our sindest act in the light of Thy face;

Under Thy frown all our days we wish;

Turning our years to sorrow like a thought.

Our life lasts thirty years

Or, at the most, forty;

And its harvest is toil and sighs and tears;

For it passes away swiftly, and we do not see it again." (1-10)

Give us joy for as long as Thou hast given us affliction

For as many years of misfortune as we have lived through. (15)

The Psalmist's thought as to the smallness and insignificance of life, is voiced in the 39th Psalm. Date

In the 22nd Psalm the pessimism, that results from success in sorrow and suffering (Lamentations), finds expression: "My God, my God, why hast Thou forsaken me?

For as I call, my voice is crying, and my prayer is not answered.

By day do I call, O my God, yet Thou dost not answer,

And by night do I find me no rest (22:42)

But from this despair we can turn, through the

Psalm to continuous progress toward salvation.

In Psalm 88, which Sourensa⁽¹⁾ has called "Eine schwermütige Nocturne in Moll" - the gloom nowhere lifts. The sorrows of the soul and the terrors of the soul are the topic of the poet's muse.

The experience of life which in Job⁽²⁾ and in the Psalm⁽³⁾ leads to a problem leads in Ecclesiastes to a positive pessimistic view of existence. Not only inconsistency between happiness and merit, but life itself needs justification: "Time I spent when the heart was sore and long time as happier than the quick was an yet sorer, but luckier than both when who is still unborn was had, not yet witnessed the evil doings under the sun."⁽⁴⁾ This pessimistic view of life, is possibly due, to his denial of Providence in the sense of, ethical government. "All things have I witnessed in my vain days; there are just men who perish through their righteousness, and there are wicked men who prolong their lives by means of their iniquity."⁽⁵⁾ "Again I saw under the sun that the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, nor favor to men of skill; but times and chance overtakes them all."⁽⁶⁾

(1) Fritzsche - Schopenhauer + die pessimistische Lage im A.T. - Prot. bib. d. d. 29.

(2) Job 21. (3) 37: 73. (4) Eccl. 9: 12. (5) Eccl. 9: 2. (6) Eccl. 9: 11.

"There is a vanity which is done upon the earth: to righteous men that happens when they should be full of courage; and that befalls criminals which should fall to the lot of the up-
right." (1) "For men are as accident, and the beasts are an accident, and the same accident befalls them all; as these die, even so die those, and the vefsame breath have they all: nor is there any firm reliance of man upon himself: for all is vanity." (2) "What profit has man from all the toil he does under the sun?" (3) According to Ecclesiastes God takes no active and sympathetic interest in human concerns, He is too far removed from things terrestrial. Good and evil men, alike, are left uncared for, there is no reward for which they may hope, and no punishment which they need dread. While in the other books, the suffering of the godless is looked upon as punishment due to the wrath of God (4) and in the case of the pious as a test and trial of faith, (5) in Ecclesiastes suffering has no connection, at all, with God's wrath or love, it is, simply, the inevitable outcome of the mission of life.

(1) 1:8 (2) 3:19 (3) 1:3. (4) 4:38:2 Job 8: 8-19 (5) 4:44

Another pessimistic feature of Ecclesiastes is the uncertainty the author seemed to feel as to a future life, and the cheerless view he holds concerning the state of the dead.⁽¹⁾ Indeed, had he believed in personal immortality,^(a) he could not have written the book. "מי יודע רוח בני האדם קץ לה היא

Ecc. 4: 21 : לַמַּיִץ לָהּ וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לַחֲמֶטָה לְאָרֶץ
 "who knows whether the breath of man rises upwards or whether the breath of the beast sinks downward to the earth?" The Massorites understand by their vocalization to give and turn to the passage which reads it of scepticism, and bring it in harmony with "the dust returns to the earth as it was, and the spirit returns to God, who gave it." (ibid 12: 7) The ancient Versions⁽²⁾ all recognize the fact that the interrogative particle, and not the mere article, is the true reading in both clauses. וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לַחֲמֶטָה לְאָרֶץ (4)

(1) Wright, Ecclesiastes. p. 191.

(2) Liviatto in Ozar Michmad III. p. 17 and Kradmal in מדרה נכונה הדעת
 Lemberg '83 p. 121
 assert that "believe in immortality."

Jäger - Das Judentum & seine Gesch. - Breslau '64 p. 92, claims that the fact that Ecc. contains no phrase of immortality, "we may conclude that the belief in immortality is his day."
 Jäger, Die Jüdische Religion - Gießen - Berl. 76. p. 12

(3) LXX Targ. Peshito. Hier.

(4) cf. Jäger - Handschrift - Breslau 157. p. 170
 Hitzig - Die Jüdische Religion Leipzig '83 p. 234

11

Reward and Punishment in the Old Testament.

The manifold and various precepts of the Mosai'c code are of a distinctly practical character, and contemplate the good of the Commonwealth and the welfare of its citizens. There is, therefore, no need of any prospect of a heavenly Kingdom, or other post-mortal gratification to be held out to man, as an inducement for the observance of the law and to secure him and his posterity obedience to the commands of God. The various evils that are to further the transmission of the divine ordinance are embodied in earthly misfortune and suffering, poverty, pain, and appear to be of a consequential rather than a punitive character. As true it is of the happiness that is to reward righteousness and piety. In the measure of wealth, health, harmony of heart, barrenness of soil, and ultimately expulsion and the bitterness of the exile; on the other, rich harvests, wealth, multitude of descendants, longevity, and a numerous progeny.

In course of time, as the mental and moral horizon became more expanded, the teachings concerning reward and punishment became a source of much mental anxiety and moral doubt, and, here, we must look for the germinal seed of the Passivism of the Old Testament. As long as the patriarchal and national solidarity remained unswailed, there was no general problem. But later when the Hittite literature adopted its practical and rationalizing ideas, started abroad, personal responsibility brought the lot of the individual pressed hard for some solution. No longer did the individual find comfort in the promises that had been made by God, through the prophets, to the nation, for these promises had not been fulfilled. He, the individual was, primarily, interested in his own well being. Thus Winkley, interestingly, says: "With the idea of justice to posterity, peace, and its essential unswailing ability and clasp."

Ecclesiasticism never came near to Israel, but
 became Israelites? True, the ideal of God, bound
 to reward and to punish, was never wholly
 passed in the Old Testament literature. But
 the peculiar needs of the individual impera-
 bly called for a God, who was also able to save.
 In Job this Pessimism was overcome by
 the native Optimism of the Jew^{date} and that
 God is just. In Ecclesiastes, the Pessimism
 engendered by a combination of circumstances
 was not so happily overcome. (1)

The solidarity of the nation of ancient mo-
 nument for the political and religious life of
 the ancient Hebrew stands in close relation
 to the doctrine of reward and punishment.
 Whether in religious or secular matters, the habit of
 the old world, was to think much of the community
 and little of the individual. First of all it is to be
 secured, says Robertson Smith (2) but the basis of
 the old world was the nation as a whole and not the individual.

(1) Marti - Israelitische Religion ... Strassburg '97 pp 266ff

(2) Robertson Smith - Religion of the Semites London '94 p 258

with their gods, and with the world, could not have de-
veloped religious religion as it did, unless religion had been
essentially the affair of the community rather than that of the
individual. It was not the business of the gods of the state
to watch by a series of special providences over
the welfare of every individual, the benefits which were
expected from the gods were of a public character, of
saving the whole community, bringing rain, increase
of flocks, and success in war, all so essential to
material life, and really the business of the community.
Their ideal of life was based upon the social idea;
first the home with its patriarchal regime, and
later the home broadening out into the wider com-
munity of the democracy. The historical idea of the rela-
tion of the individual to the community came near
the Hellenic idea of the relation of the citizen to the
state. The relation of God to each human soul is far
less marked in the older books of the Old Testament,
than in the later ones. While in the later Testament,
the divine community, personally concerns himself with the

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individual, in the Old Testament the individual
 lost in the community. It is the nation which is
 of primary import, not the single units. The
 Jewish religious values consisted in its continuity
 and its identity from age to age. There is something
 sublime in that complete effacement of personal
 interests in those of the community. The solidarity of
 the nation is so real that it carries with it conse-
 quences that are most important, and suggests
 many a moral problem. In regarding with tradi-
 tional solidarity of the family and national life
 there was an universally accepted theory of joint and
 several responsibility for sin and those retroactive
 judgments which fell upon the subject for the sin
 of the king, or the sin for the sin of the father, or the
 nation for the sin of the individual. Furthermore,
 again the assumed solidarity of the family, the city
 and the nation, the deity, is vigorously suppressed to act
 in the earliest periods, for each family, clan and nation

had its own god or gods, who cared for the individual only as a member of the larger social organization.

The Priestly Code recognized the solidarity of the nation by the institution of the national sin-offering brought by the High Priest, the representative of the people, on Yom-Kippur. (Great Day of Atonement) ⁽¹⁾ But this idea of solidarity was carried a step further, it included also the dead, who exercise an influence upon the living, in the direction of mercy as well as of punishment. In the story of Judah, ten good men would appear to secure forgiveness for all the iniquities

of the women of the tribe. ⁽²⁾ For the sins of King Manasseh ⁽³⁾ (648-643) ⁽⁴⁾

(1) vide Chpt 16 (P) Lev. "The Communion of the Great Day of Atonement" compare with 10: 34

(2) Gen 18: 16-33 (J)

(3) Manasseh followed Hezekiah, his reign was a time of reaction. Jerusalem became the hospitable centre of the gods of Syria. The king's own son passed through the fire of Moloch. (II K 21: 1-9)

(4) According to some 698-643

The captivity is predicted to the whole people. ⁽¹⁾ So long as the community prospered, the fact that an individual was miserable reflected no discredit on Divine Power, but was rather a token that the sufferer was an evil doer, justly subjected to the Ralty. Thus every calamity that overtook the individual or nation was apt to be interpreted as a punitive visitation, as a retribution equivalent, or at least, corresponding in degree of misery to the gravity of the offence.

The elementary notions of justice came in course of time

(1) Similarly - *icham taloo fohtidam yonil* & the people are given the death
Josh 7:11 (E) 22:20 D }

The plague is due to Saul's cruelty against the Gibeonites, & the execution of Saul's sons becomes its expiation. 2 Sam 21:1, 9.

David sins & his child dies. 2 Sam 12:16-19 (Te)

ahem (739-722) introduces the Moloch-worship (2 K ch 16), he is later
penitent & the punishment is postponed for his sons Isa 39:7

am, 2 drom. 23:19

And in the *concordance* of Job:

כי אנכי יי אלהיך אז קנא פקר עין אבם על-בלים על-שאלים ועל-רבעים

"For I, *Yhwh*, your God am a jealous God visiting the iniquity of the fathers upon the children Exod 20:6 (E)

Similarly, the 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 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in conflict with the old traditional Theory of reward and
punishment. So long as the collectivism of Israel was
absolutely unquestioned, this old doctrine was un-
sailed. When the nation was growing weary and sad,
Armed under most cruel oppression, the weight
of the faith w^t Amos seemed a burden too hard
to bear. ^{479:8} Individualism was forcing its way,
awakening even in its denial. The prophets of the
8th century do not, as yet, raise the question of indi-
vidualism. They speak of collective punishment
for collective guilt. Yet Amos⁽¹⁾ draws a distinction
between the rich oppressors and the suffering poor
though he does not state how far the latter could es-
cape from the catastrophe which he saw approaching.
It is Ezekiel ⁽²⁾ who first discusses the religious difficulties
of social solidarity. Thus Prof. Toy states⁽³⁾ that Ezekiel
lays down the rule of absolute individual responsibility.

(in brief 29:16 Jer. 60)

The announcement of the principle "each man for his
sin" is a radical development. Similarly Julius Willhausen⁽⁴⁾

(1) Amos (c 760) 6: 1-9. (2) Ezekiel (c 590)

(3) Toy critical notes to the English Bible of the ex. p. 130

(4) Willhausen - "Babylonian Exile" in New World - April 93. p 605

Book of Isaiah, the resurrection of the people. In the midst of these oracles a piece is to be found from which we can see that Isaiah conceived his task of encouraging the Israel in their darkest and quite different manner. The people were dead and could only be awakened to life by a miracle from God. But individuals still lived. "... In a very characteristic manner he now applies individualism as a principle of comfort. The view of individual responsibility in Isaiah is found

in 18: 18-20 "His father, because he practiced oppression and committed pillage and did what was not good among his people, he died for his iniquity. But ye say: Why should the son not bear the consequences of his father's iniquity? If the son execute justice and righteousness, keep all my statutes and do them, he shall live. The person who sins, - he shall die. Even shall not bear the consequences of his son's iniquity. The righteousness of the righteous shall be put down to his own account, and the wickedness of the wicked to his own account." (1) 2. See Schoeffer

cf. Jer 33: 12 ff. - Isaiah's argument doesn't in fact amount to a
"Gegengangenen der Regel". How the divine law is from
"die der Menschen Stimme". "Sinn und - Religionsgesch." pp. 312 ff. Friedberg '93
comp. De W. 68 Comp. Wellhausen - Skizzen etc. 1 Hoff. p 91
Bibl. 1891

(2) Jer 33: 12 ff. p. 312.

that the individualism of the doctrine of divine retribution
was first seriously attempted in the Bible by Isaiah.
But whether there are indications of the doctrine in
the pre-exilic literature is another question. Hark-
ness' view that there are none, is exaggerated. The pas-
sages in Jeremiah 12:1, 2 17:5-10 32:18, 19 are
^{cf. Cornill's edition of J.E.}considered authentic by Kuenen, by Stade as se-
condary. Concerning Isa 33:15 Kuenen and Stade
disagree. Moreover, several of the prophetic literature
show traces of this more individualistic conception.
There is Isaiah's exclamation "These sheep that have they
^{Isaiah; cf. Cornill's ed.}lost" (2 Sam 24:7). There is the Deuteronomist's law "Every
man shall be put to death for his own sin" (24:16^b D)
^{Josh 7:11 (E) 22:20 P^x}
In the story of Achan, one man sins, and the wrath of God
is heavy upon the whole community, but, later, in
the rebellion of Korah (Numbers 16:22. P) Moses and
Aaron protest against this very principle.

This doctrine of individualism lies at the root of all
personal religion, leading directly to the recognition
of responsibility and the need and value of repentance.
It must provide the moral and ethical responsibility

of the individual. But as soon as the principle of individual responsibility was promulgated the problems of human life seemed more difficult to solve.

The cases in which the innocent suffered and the guilty escaped were too numerous to be explained away.

Either as mere exceptions, or as incidents of depravity.

Some of Israel's realisation is thus chiefly due to the growing disappointment in the beneficent guidance of Jthh.

The beginning of it may be traced to the death of Aaron (Ex. 33: 28).⁽¹⁾ This death according to Jeremiah

was looked upon as an awful national calamity.⁽²⁾ The

defeat at Heliopolis meant subjection to Egypt, for

therefore the people had expected so much from the

religious reforms introduced by Josiah. The concep-

tion of Jthh's justice called for perfect accord of act

and life. But this belief was, somewhat shaken by

Josiah's seemingly harsh. But his people was aware,

melancholy against the ancient belief, with the

marking of doubt. The people were, ruthlessly,

Ex. 33: 28, 29) looking against Aaron's death

(2) 22: 10, 11, 18. Siegfried (Hark. & A.T. Göttingen '94) reads noth lxx

referring it to Josiah, who is
better off than those who die
in exile, away from home.

ה' י' כ' כ' - 28 (Jer. 22: 10)

version of 22: 10

by the women torn from the heart of a nation, and led a
captives into a foreign land. The indefinite postpone-
ment of the Mesopotamian age upon the return from
Babylon caused a powerful recrudescence of the
idea that the former ones of the nation are still
being marked upon a comparatively quiet and
orderly, for what change had taken place? They,
Singers, changed masters. If the destruction
of the First Commonwealth (586 BC) was due to
their failure, is now what were they suffering for
now? They were obeying the Law, and yet,
God would not fulfill his promises. The world
was unstable, in the hands of the heathens, who
put their trust not in Jotha but in horses
and chariots. "There are those who trust in chariots, and

But we in the Name of Jotha, our God... }⁽¹⁾
They fall, and sink down to ruin
But we arise, and again stand
"unconquered"

"Who bring the people of the heathens to naught,
The design of the people be frustrated" (2)

Distance proof for the justice of Providence from the
state of the nation, was not a difficult task. The
people were never wholly blameless as a people,
some dark spot, could always be pointed to.
But when the probability of just retribution was ap-
plied to the individual, as in the case of Job,
it was impossible to avoid seeing, that it was the
most just. Those who participated least in the guilt
of the people, say, even those who had strenuously
resisted, still, had often to suffer, most, while
the careless, and thoughtless, and unrepent enjoyed
good fortunes. When, as passion here was
mild for all pious, the question of the theodicy, as
propounded in the Book of Job.⁽¹⁾ "Why do the pious
suffer? Can evil and misery, and the disproportion
between merit and recompense, be explained in
the hypothesis of a Ruler, wise and beneficent?
How can the mere existence of evil, and the gross and
injustice in the affairs of men, be reconciled, not

(1) vide "Excursus" Job. p. 186

mainly, with the fundamental teachings of the
 Law, but with any form of Theism whatever? ⁽¹⁾
 These and similar questions are foregrounded
 for solution in the Book of Job. The accepted belief
 that compensation, either in the positive form of reward,
 or in the negative shape of retribution, determined
 everything that befell man, no longer satisfied everyone.
 The principal elements of Ezekiel's teaching, concern-
 ing individualism appear, in the Book of Job.
 It is here shown that the doctrine of man's inde-
 pendence and a strictly individual retribution
 is really irreconcilable. The former receives in
 the person of Job its noblest expression in all an-
 cient literature, whilst in his actual pretensions
 the extravagance, and weakness of the latter are
 demonstrated to the full. Conscious in the
 highest degree of his own worth and rectitude,
 Job claims that God should deal with him in
 accordance with his merits. Like his contem-
 poraries, Job believes that every event that befalls

a man reflect that, despite his losses, his good fortune betokens God's anger, prosperity his favour: in short, that there is a strictly retributive judgment implicit in this life. But this belief, Job declares, is not confirmed by the fortunes of other men⁽¹⁾, for the wicked prosper, grow old and go down to the grave in peace and their name is established in the earth. Most of all, his own experiences emphasize this conflict between faith and experience, and teaches him to conclude that in the world, as governed as it is, faith may be rewarded recognition, and its righteousness be visible in the prosperity of the wrongdoer. The world as it is, appears to Job, to be out of joint.⁽²⁾

(1) Job 21: 1-15.

(2) There is a most curious passage in Talmud (Baba Bathra 16^a) which seems to deny to God the right of judging men. וְעַד דְּבַא בְּקַשׁ דְּיוֹב יִצְעִיר אִשְׁתָּא יַעֲזֹב וְעַד דְּבַא בְּקַשׁ דְּיוֹב יִצְעִיר אִשְׁתָּא יַעֲזֹב
 וְעַד דְּבַא בְּקַשׁ דְּיוֹב יִצְעִיר אִשְ�תָּא יַעֲזֹב וְעַד דְּבַא בְּקַשׁ דְּיוֹב יִצְעִיר אִשְׁתָּא יַעֲזֹב
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Rabba (298-302) said: Job sought to free the world from judgment - There didst create the sun ... the moon ... Eden - Gehenna ... the right: Heaven and the summer - who can perceive this pondering old?

of which the calamity is a punishment has remained unmo-
 tified by, or hidden from others; or, the punishment has
 been deferred and will, in God's own good time, be met-
 ed out to the sinner, or upon his children. Hence, according
 to the analogy of the justice we are safely justified to
 infer from the constant retribution of men, their sinners,
 The prosperous are the righteous, the poor and suffering
 are the sinners, for there can be no suffering where there

is no sin! But for fear of them that he reproves ^{the} ^{the}
 that he puts him into judgment : הַיָּדָה הַקִּיָּץ הַזֶּה
 Is not thy wickedness great : יָבֹא הַיָּדָה הַקִּיָּץ הַזֶּה
 And without end your sinners' road is : הֲלֹא רַע הָעֵת הַזֶּה
וְאֵין קֵץ לַיָּדָה הַזֶּה

Therefore Job's extreme suffering marked him as an exceptional
 great sinner. Resistance to this way of thinking, was resis-
 tance to God himself. Job's great resistance were neighbors
 who had ridden roughshod, as it were, over all law
 human and divine, were, oftentimes, exempt from pun-
 ishment, yes, they lived on the fat of the land, thus,
 Job tried to refute providential equity in the life and
 lot of man. ⁽¹⁾ Job, then, attempts to discover the cause of
 his punishment. Must it be inferred, as his friends

urge (who first doubt his innocence 8:5(13), then deny it 11:6(14),
and finally accuse him of a crime of insignificance 22:4 ff (16))
that his misfortune is due to hidden guilt, that the
suffering that makes his life indurable is due to
wickedness. Supported by the unconquerable power
of his good conscience, he struggles till he free
himself from the delusion. Job resolves to hold on
in the way of righteousness independently of
both God and man.

"My eye is dim on account of sorrow, and the members
of the body are as a shadow

Upright men will be astonished at this, and
the innocent is wroth ~~at~~ the wicked.

Let the righteous hold fast to his ring, and

Let him have clean hands, and a pure heart, and strength

In the poetical section of the book the problem is not
solved. God appears to the persecuted Job, and in a
series of questions, demonstrates to him the infinite
power of the deity⁽¹⁾. Job in confusion, is compelled to
admit that the human mind cannot understand

(1) 7:7-9

דַּתְּכָה מִכַּעַשׂ עֵינַי
וַיִּזְרֵי כִפְלָ כָלָם :
יִשְׁמַר יִשְׂרָאֵל עַל דָּאָה
וְנָקִי עַל חֲנָף יִתְעַרַּר

(2) 38-42, 6

to scrutinize the mysteries of Providence?') But this is not a solution of the problem, it is only a way of showing that while the problem exists, for a moment it must remain unsolved. It is an appeal of Job to the God of faith. The fact that the writer does not seek to solve the antinomies of the problem, by making his argument lead up to the doctrine of a future life shows that this doctrine had, as yet, not found acceptance. The Psalmists and the wise men of the Proverbs are equally impatient to solve the riddle. None of them look to a future life as affording the slightest clue to the complex mystery of life. They can only with Job take refuge in the firm conviction that God is just be appearance what they may. Whatever the facts of life may prove any interpretation of them conflicting with God's justice is erroneous. In the narrative conclusion¹ the problem is readily solved in keeping with the good old theory - Job is rightly indicted by reparation of all his losses. (42: 10 &)

Comp. "Der Optimismus & Pessimismus." - Dietrich. pp. 6 ff

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Similarly, as in the narrative portion of Job (42:7-17) the way of Providence are justified in the Book of Job.⁽¹⁾ This book is possibly a teaching, intended as a recommendation of active piety, and of reliance in the favor of Providence - "to justify its ways to man."

Further into its own reward, but God would care, that
no man was the worse here and hereafter for his virtues.
The book centres around the zeal of Tabitha in burying
the dead he found on the way side. (2) Since he pro-
posed his life in, imitating his deed of charity,
for the ruling law, & of that time had interdicted
burial. In both instances he escapes punishment and
rewarded by God (3) for his patience & perseverance in the
performance of a Divine Commandment. (4)

with bars (Job 17:16.) As regards its position, Sheol was supposed to be situated in the lowest parts of the earth (Ps 63:9), below the sea (Job 26:5), yet above the Subterranean waters (Ps 71:20). So situated Sheol is naturally without light. It is "the land of darkness (Job 10:21, 22).

The conception of Sheol seems to indicate that the ancient Hebrews had some vague belief in a future state. Thus, the appearance of Samuel to Saul (1 Sam. 28:1-7) did not admit the complete ^{9th or 10th cent.} cessation of the life of the spirit after death.⁺ The story of Saul's consultation of the occult powers throws a flood of light upon the eschatological belief of his countrymen. (1) It draws a sharp distinction between body and soul, or rather spirit which, after the dissolution of the body continues to exist as

(1) The O.T. supplies us with an admirable illustration of the manner of obtaining oracles through the dead. Saul, when he desires to know what the outcome of a battle will be, seeks out a sorcerer and through her calling up the dead Samuel (1 Sam. 28:11) and puts the question to him. Similarly in the Gilgamesh Epic, the hero, with the aid of Nergal, obtains a sight of Eabani and poses him with questions. It is natural therefore to find the Babylonians prone again and again to consult the dead.

Jastrow - The Rel of Babyl & Assy. p 580. Boston '98

ghost. At the time Saul visits the witch of Endor, Samuel was dead and buried. Samuel's spirit⁽¹⁾ was in Sheol and had been disturbed by the necromancer. It is also to be noted that the dead man present itself as the image of the individual. For both King and witch, recognize the apparition of Samuel, who seems to be displeased at being disturbed. (1 Sam 28:15)

The relations and customs of earth were reproduced in Sheol. Thus the prophet was distinguished by his mantle (1 Sam 28:14) Kings by their crowns and thrones (1 Sa 14) the uncircumcised by his foreskin. (Ex 32)

Schwally⁽²⁾ states, that life in Sheol⁽³⁾ was looked upon as a kind of continuation of life on earth. Every nation tended to be

According to the primitive Hebrews, man was composed not of three essentially distinct elements - a tripartite spirit, soul, and body, but only of two, a dichotomous spirit and soul and body. The spirit without soul, body and the name. The soul signifies man in his primitive signification as "breath" or "wind". The conception of soul was arrived at as the way of observation, when at death (נָפַח or נָשַׁח) left the body, death ensued, thus the power of life was identified with the soul or spirit.

Dr. J. G. Frazer - Golden Bough - 1900 London
 Dr. J. G. Frazer - Golden Bough - 1900 London
 Dr. J. G. Frazer - Golden Bough - 1900 London

- (1) "Das Leben nach dem Tode" - Göttingen 1887
- (2) "Sheol is parallelled by the Babylonian Ereshkigal. This would be the same as the Hebrew Sheol." - J. G. Frazer - Golden Bough - 1900 London

10:15 38

... that to be laid into the family cupboard
as a sign of great dishonor.

Sheol first a place for all dead alike, ⁽¹⁾ was, later,
an intermediate state ⁽²⁾ and, then, a place of punish-
ment. ⁽³⁾ ^x However, because the abuse of the righteous, ⁽³⁾ ^α

(1) Isa 38:18 14:9-11 Ex 31:14 17 Isa 26:14, 19 Job 31:23
Dan 12:12 32:18-21 26:5
Psalms 6:5, 16:10, 55:15

(2) The idea of Sheol as an intermediate state became,
shortly after 200 B.C., the prevailing doctrine. In Job
19:25-27 Sheol is, also, conceived in same sense

as an intermediate place. ^{In Daniel a temporary state after the dense medium of judgment.}
Charles - Doctrine of a Future Life - p 69.
comp Isa 26:19 (332 B.C.) 2 Mace 7:9, 11, 18 12:44

(3) Ps 73:49. {Enoch 56:8, 63:6 (3rd) 4 Exra 4:41. 7:15
49:11, 103:7

The sub-division of Sheol into "Eden" and "Shehenna" was later.

The word Shehenna is derived ultimately from שְׁהֵנָּה = Valley
of mourning (Job 4:11 8:10 Job 11:32) ^{Hebrew} ^{abnormal} form of שְׁהֵנָּה (2 Chron 28:3 Jer 7:31) As a place of punish-
ment this word is not actually mentioned in the O.T., but
it is undoubtedly implied in Isa 50:11 64:12, both
these passages are very late, according to Cheyne (Intro-
d. to the Bk of Isaiah p 380; Smend, Alttest. Religionsgesch p 506.)
not earlier than the third century B.C.

Sheol-Shehenna: H.C. is not so in the tradition of Persia. ^{Hebrew} ^{abnormal} form
was used to guard, but a part of the central plan of divine creation.
We read, thus in Midrash Rabbah Gen Ch 9. ^{Hebrew} ^{abnormal} form
Rabbi Isidore (207-310) explains the passage...

The gloomy and cheerless picture of Hell painted
 here aroused our own, as to the fate of man
 after death. The question arose in their minds, 'What
 the end of all?' The belief then grew in their
 minds, that God's justice and man's higher
 conception of his relation to God and to his
 fellow man, that the good would escape from
 Hell and receive due reward for their
 virtues; this led, in course of time, to the
 doctrine of resurrection. ^{x Ed. 150} The development
 of this doctrine presupposes the prior existence
 of its two chief components, namely, the
 doctrine of an individual immortality of
 the righteous and that of the Millennium's King-
 dom.

(1) Frey - 'Fad. Kelenglaube und Heilenskult' - 1898

1/2 188-228

Messianism in the Old Testament

Throughout the Old Testament there is no ethical significance attached to life after death. The main reason why the Old Testament did not develop the idea of retribution after death, is undoubtedly, due to the fact, that the ideal was not individual but national. The realization of the national ideal was laid into this world; it was Canaan, re-established, as a politically independent state. The ideal of the individual could be only attained in the attainment of the national ideal. There was nothing in it to lead man to look to a future life. Good and evil as he experienced them, were either reward and punishment for his doings or a consequence of some good or evil action on the part of the whole nation. Sickness, loss, and death, were

(1) In Talmud Nedarim 39^b we read:

אין הקולא עמד מחיליו עד שיחלן לו כל עונותיו

"The soul will not be well until his sin is forgiven"

the wages of sin, therefore, there was no need for a future existence, things were settled right here on earth between God and man. The only punishment that was ever threatened for flagrant wrongdoing is that man shall die "He who keeps the commandment keeps his soul: but he that is careless of his ways shall die" ⁽¹⁾ But if misfortune follows wrong doing, then doing of righteousness must result in happiness, health and prosperity:

"Behold the righteous shall be recompensed on Earth; how much more the wicked and the sinner." ⁽²⁾

The curse of the Lord is in the house of the wicked but He blesses the habitations of the righteous. ⁽³⁾

Neither the scribes of the Pentateuch ⁽⁴⁾ nor the Prophets

ever taught the Hebrew people that after death the

(1) Gen 3:19^{comp} J

(Prov 19:16) נֹשֵׁךְ מַצָּוָה שֹׁמֵר נַפְשׁוֹ בַּיּוֹזָה וּרְכוּן יָבוֹהַ

(2) (Prov 11:31)

הֵן עֹדֵין בְּצָרָתָךְ יִשְׁלָמְךָ אִם פִּי-רָשָׁע יִחְזָק

(3) (Prov. 31:33.) comp. Deut 28:1a-18

יִצְחָק בְּבֵית רָשָׁע וְנֹדֶה בְּדִיקוּם בְּבֵית

(4) Hebraeum not in Genesis or elsewhere comp. other concerning

the life after death, it remains wholly indifferent toward it.

the soul would enter upon another life, in which the
virtuous would find eternal happiness and the
wicked everlasting pain. The Old Testament Lord
has been chiefly on this side of the grave. ⁽¹⁾ Good health,
long life, numerous offspring are held out as a
recompense to those who faithfully obey the
Divine precepts ⁽²⁾ while those who did regard them
in the light of a mere law, were visited with disease, premature death, and
childless hours. These are the rewards and pun-
ishment dealt out to the individual, while
to the people as a whole liberty, independence
and victory are contrasted with political weak-
ness, enslavement and captivity. As however,

(1) Lev 26: 3-34 H. comp Deut 29: 21-28 & Mt. Jer. 22: 8, 9

(2) Ed v Hartmann, Das religiöse Bewusstsein der Mensch-
heit - Berl. 182. p 432.

It seems to think that the promise of reward and punish-
ment was not the essential contents of the law but was merely
an additional motive to have it obeyed.
Dillon (origines of the C. T. London '85 p 11) in the use of
the saddest theories, ever invented, Virtue was at best a
mere matter of business, one of the crudest forms of util-
itarianism - a bargain between God and His creatures.

the reward of virtue is not always bestowed in this life, any more, than is the punishment of vice. It was inevitable that the problem of procuring and distributing to every thoughtful man, how to reconcile the apparently unjust distribution of happiness and sorrow with a Divine Providence, should present itself more than once to the minds of Hebrew writers. As we have pointed out ⁽¹⁾ it forms the central subject of the Book of Job; ⁽²⁾ the author of Ecclesiastes, too, touches upon it, and before the close of the Books of Job and Ecclesiastes Jeremiah makes reference to it. ⁽³⁾ So early in the Jewish literature does it present itself, but it cannot be said that it has ever been solved within the pages of the Old Testament.

(1) page 87 (2) comp. Ps 37, 73 also Prov 23:17 f. 24:17

* Eccl 2:21-25 (Vines 21, 24 & 25 are glosses)
comp. 8:14 and 9:2 which is a gloss. —

(3) 12:1-5 (626-604 BC)

Wellhausen in his critical notes to the English text of the Psalms states in notes to Ps 37: "The prosperity of the wicked is a sore offence to the good, because it shakes their belief that God makes a distinction between those who inquire after Him, and those who have no desire to know Him."

Of necessity, an ethical sense must spring up among the ancient Hebrews, because it springs up among all peoples after they reach a certain stage of development. Unclouded skies and perfect happiness are conditions of innocent childhood, but the child as it grows older finds different conditions. Thus, while during many ages the ancient Hebrews were fully satisfied with the affairs of life, never thinking for one moment that things could be otherwise, or that everything was not ordered for the best, there came a time when doubts arose as to the why and wherefore of many things. The great question was the problem of good and evil - the reconciliation of the undoubted evil of the world with its supposed original perfection. ⁽¹⁾ The great perplexity of the Theist, must be conceded, is the existence of evil. How could

(1) ce qui devait surtout, pour les Hébreux, c'était l'existence du mal dans un monde de bien qui est le suprême idéal. (Ed. de la Philosophie et de la Morale)
Paris '59 p 462

God have created evil, which involves imperfection? From this problem it was but a short step to the other problem, "Can the disproportion between merit and recompense be explained on the hypothesis of a wise and beneficent Ruler?" From human standards of justice and equity we would naturally expect, that under the ordering of a God both wise and just, there should be a connection between sin and suffering, happiness and righteousness. This discord between the actual and what our sentiments and our sense of justice would seem to demand has been for every epoch the burden of the prophets. And while the Mosaic Code⁽¹⁾ limits reward and punishes sinners to this life, the prophets, on the whole clinging to the Mosaic idea, add to it the hope of a Messiah, or rather a Messianic Kingdom on earth to be ruled over by a representative of God who is to make out justice.*

(1) page 115

This idea was made necessary to explain the success of the heathen nations and the primacy of the jailers in the political affairs of Jerusalem. Retribution would ultimately even up things. ⁽¹⁾ "The pious in the end will be prosperous." The joy of the jailers was of short duration. This was the traditional belief and was advanced as an argument by the friends of Jph against the latter's doubts, ⁽²⁾ but such belief would make for an optimistic view of life if clearly understood. Hartmann ⁽³⁾ states correctly, the problem when he says, that the empirical pessimism which takes the place of the old israelitic optimism in Ecclesiastes, ⁽⁴⁾ becomes an incentive for the large majority of people, to save their skin and the peace of soul

(1) The poets & philosophers of the classical age of Greece, seemed to solve the painful riddle of the misrelation between guilt and pain, wrought at first a solution in the idea of retribution in the world below, by which Plato, Aristotle, and the Stoics thought it a duty, to merit, and off-murdered both places of reward & punishment.

(2) 1st 5:13 Ephraim 8:13B. 5:13 Ephraim 20:4-9L

(3) Das religiöse Bewusstsein der Menschheit - p 460

by going beyond the empirical conditions of life and adopting the Persian belief in Reincarnation, the transcendent condition of life and the hope of being repaid for the ills and woes of this life form a theory (philosophy) of Deism necessary from the moment the misery of this life has been found out.⁽¹⁾

Though the term Messianic⁽²⁾ was a product of the ideas of a later time, the hope it implied existed for many centuries before the term passed into actual use to designate the Messianic or theocratic kingdom. The conception was shaping itself when in the latest

(1) Die transcendente Spekulation ist der central-religiöse Ergänzungssatz des empirischen Positivismus, wenn eine Mediation auf theoretischer Basis möglich bleiben soll. (Ed. v. Hartmann, "Das religiöse Bewusstsein" p. 460)

(2) The term "anointed" (מָשִׁיחַ) never appears in the Old Testament as a technical term, but is always used in its general significance. Any person might be spoken of, as "anointed"; "an anointed one"; but of course the term was used of but few. Here we use it especially.

days of desampition and despair the weary hearts
of Jew's people looked forward to some savior.⁽¹⁾
Buffered by every nation, yet, oppressed by its own
nation princes, David lost faith in the help of
the High priests, as Aaron and his sons (Exod 20:22-23 p.
for 41:3 p
the Kings (1 Sam 10:1, 16:13), rarely, but perhaps occasionally
of the prophets (Isa 105:15). In this metaphysical
sense the term was always applied to any individual
upon whom the spirit of Jeshu seemed to have descended
to lay on him a commission (Isa 61:1) This applies
to Cyrus (Isa 45) In Isaiah 45:13 Cyrus (558-529) is to
rebuild the city of Jeshu and in 44:26 he is to lay
the foundation of Jerusalem.

cf. Hebr. der Propheten der Jeshu an einem christlichen
Menschen in Jeshu für die. Manuscript der Jeshu
(Zurich) I Vol. 2^{te} Heft
Berl' 1822,

(1) Brinton, Religion of Primitive Peoples N.Y. 97 p. 128
states of the wonderful mythical tales concerning
the deliverance and savior common among many
nations

man and fixed the anxious gaze on a human deliverer, endowed by God with His divine commission, and with the power to conquer, to restore the privilege of the people, and to rule the world. The development of the Messianic idea was a long process. Its final shaping into the expectation of a particular personage ^{is} found in the Psalter of Solomon ⁽¹⁾ where the technical title of Messiah first occurs (45-63 B. C). The idea of a personal

⁽¹⁾ Under the title of the Psalter of Solomon there is extant in a Greek translation of eightine psalms, evidently modelled on the canonical psalms, breathing Messianic hopes. These psalms were not known during the Middle Ages, and have but recently become known. The earliest traces of the existence of the Psalter may be traced to 10th Eodrus (30 B. C) who according to Volgenfeld (Messian. Judaismum. Lipsiae 1869) had evidently perused the Psalter (comp. II. Eodrus 13:39 with 44:8; 34 and 9:18). The conclusion of specimens

of the Psalter is 11:30.

11:30

Messiah, is according to W. R. Smith, post-synoptical
with reference to the New Testament ⁽¹⁾ Deut. 18:18, ⁽²⁾ that
among the critics some favorable to the late (45-63 B.C.)
Heldsche jüdische, chairer all claim that the second
queston refers to the death of Pompey (48 B.C.). Bernhard
Pick - "Facts of salomon" in Proby, Terra Review 770-812 (1883)
argues also for the time of Pompey. Similarly Cornille
Eul in d. A. T. (Heidelberg '96) p. 295, also, Chrysost - "Red
Life after the exile" - p. 245.

Willhausen and Reuss find explicit indications to
Pompey not only in 4 & 2, but also in 4 & 8, 17.
cf. Gunkel - "Schöpfung & Chaos" p. 79.

Ewald adopts the Maccabean period as the date of
the Psalter, similarly, Oehler and Dillman
Delitzsch favor the Herodian time.

comp. Edward B. Feiger "Der Psalter Salomons" - Leipzig 17.
also Gunkel - "Lehrbuch f. wissenschaftliche Hermeneutik" 1887
and Bruns "The Jewish Messiah" 1877 pp. 133-142

- (1) "Messias" Encycl. Bibl. Ludwig Philippson. ^{Wissenschaftliche} ^{Fragen} ^{Vol. I} ^{Die Entwicklung} ^{der christlichen Lehre}
- (2) Intro (p. 6) to "Psalms" Leipzig 191 ¹⁷⁴

the the Father of Solomon ⁽¹⁾ was conceived in the spirit of the Testament prophecies, and was designed to console the Jews under national calamity, by confirming their faith in future retribution and Messianic hopes. Behold, O Lord, and raise up for them their King, the son of David, at the time which Thou, O God, knowest. ⁽²⁾ The Messianic hope expresses also the faith deeply rooted, that the Israelitic nation is immortal, and that Jehovah will reestablish a Kingdom, from which the belief in Jehovah will spread all over the world.

The germ of the Messianic-idea is thus contained in the belief of Samuel's prophetic destiny. It abounds

(1) The name of Solomon did not occur in the original title; but as the Father became well known and used, because it could not be ascribed to David, or included in the canonical books. It was inserted with the names of Solomon in later times and reached the early Christian writers and designations.
Dean-Pseudepigrapha - p 27.

(2) 7:23 $\text{ὁ Ἰσραὴλ, καὶ ἀναστήσει αὐτοὺς ἐκ πᾶσι τοῖς ἔθνεσιν}$
David eis Tōn kaiōn or oũs bo, oũros.

in the writings of the earlier and post exile prophets. ("According to the prophets this Kingdom was to consist of a regenerated nation, a community in which the divine will should be fulfilled, an organized society interpenetrated, welded together, and shaped to ever higher issues by the actual presence of God. Whether this Kingdom was constituted under monarchial, hierarchical, or purely theocratic forms was in itself a matter of indifference, since the Messiah formed no organic part of the life of the nation. The word Messiah was understood to refer to general hopes of temporal salvation for the Jewish people. There are, undoubtedly, messianic predictions in the Old Testament. Such passages as Isa 2:2-5 Micah 4:1-4 chpts 11, 49, 53, 60, Zeck 9:9, chpt 14 express the conviction of pious men that the religion of Israel would become the religion of the world, and that the nation would be released from its oppressors and dwell in its own land in peaceful security. Other passages such as Isa chpts 38 and 40-48 relate to the return of the exiles.

Toy in "Christian Register" June 29, 199.

conception, he was undoubtedly conceived as present at its head, commander as absent. Two factors, and only two were indispensable to its realization. First, it must be a community of Israelites or of those together with non-Israelites. Secondly, it must be a community in which God's will is fulfilled. That the prophetic conception of the Kingdom was revealed from the fourth century onwards is admitted on all hands. Thus we read in Amos. 7:10-13C) "In that day will I raise up ^{fallen} the tabernacle of David, and close up the breaches thereof; and I will raise up his ruins and I will build it as in days of old. And I will bring again the captivity of the people Israel and they shall build the waste cities and inhabit them etc." (1)

Amos 9: 8-15

I cannot agree with Wellhausen, Arnold, Cheyne and Hornsby who doubt the genuineness of the passage and reject it as an addition. DeLong (Jes + Amos, pp 19-23) defends the passage as genuine

Hosea (746-738 BC) refers in several places to the establishment of the Kingdom, but as in Amos, these passages are rejected by a variety of scholars.⁽¹⁾ But, again, I have reason to believe that they are genuine. Thus: "For the number of the children of Israel shall be, as the sand of the sea which cannot be measured nor numbered; and it shall be that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God, and the children of Judah and the children of Israel shall be gathered together (2) And the children of Israel shall abide many days without King afterward shall they return and seek the Lord their God, and David their King. (3)

(1) cf. Marti's *Evangel. d. i. v. Rel.* pp. 181, 182 - regards Hosea as the prophet of inevitable doom.

(2) Hosea 1:10 ff.

(3) 3:4, 5 (ibid)

Isaiah (before 701 BC)⁽¹⁾ makes also reference to the
 Kingdom: "Therefore thus is the oracle of the Lord, the
 Hero of Israel:

Beh, I will visit my displeasure on mine adversaries.

I will arise and take vengeance on mine enemies.

I will bare my hand against them, and will

smelt out in the furnace the dross,

I will bring back the judges, as at first, and the
 counselors as at the beginning;

Hereafter there will be called Citadel of Righteousness,
 Faithful City."⁽²⁾

The two sentences that follow⁽³⁾ are a most explicit
 command.⁽⁴⁾ "Then will be set forth through judgment,

and those in her who have turned from evil through
 righteousness;

But there will be a destruction of all apostates....

(1) Cheyne - Polygl. Bible - p. 42 (Isaiah)

(2) 1:24-26.

(3) 1:27, 28

(4) Cheyne - Polygl. Bible. - p. 44 (Isaiah)

Nahum (604-607 BC) holds several passages that refer to the setting up of the Messianic Kingdom. "Jehovah brings again the excellency of Jacob, as the excellency of Israel" ⁽¹⁾ In chapters 1-2:2 we have a description of "the day of Jehovah" and the setting up of the Messianic Kingdom. ⁽²⁾

Jeremiah (520-586 BC) living on the eve of the exile sees through the gathering gloom the kingdom. ^{He} he does not limit it to Israel, the nations also will be converted, even those who have been hostile to Israel. "Hear ye, Jehovah: again all my evil neighbors, that touch the inheritance which I have caused my people to inherit: behold I will pluck them off their land, and will pluck up the house of Israel from among them. And it shall be, after that I have plucked them up, I will return and have

(1) 2:2

(2) Gesenius (ZATW 1893 pp. 237-239) considers Chpts 1-2:2 an alphabetical psalm. Cf. Berman

compassion on them; and I will bring them again,
every man to his heritage, and every man to
his land." (1)

Ezekiel (593-571 BC) like his immediate pre-
decessor was also imbued with the breaking
of the new morning: "Thus says the Lord, Jehovah:
When I gather the House of Israel from the
peoples, among whom they are scattered,
and manifest my sanctity through them
in the sight of the nations, then shall they
dwell in their own land which I gave
to my servant Jacob." (2)

"I will manifest my greatness and my sanc-
tity, and make myself known to many
nations; they shall learn that I am Jehovah." (3)
In the earlier and post-earlier parts of the Book
of Isaiah the promise of the glory of the
Kingdom finds varied expression.

(1) 12:14, 15 comp. ibid 16:14, 15

(2) 28:25 (3) 38:23

And in the latter days the mountain of Jehovah's house will be established in the highest of the mountains, and will be exalted above the hills, and all nations will stream to it, and many peoples will set forth and say:

Come let us go up to the mountain of Jehovah,
To the house of the God of Jacob,
That he may instruct us out of his precepts
And that we may walk in his paths;
For from Zion goes forth instruction,
And the word of Jehovah from Jerusalem.
Then will he judge between the nations,
And give decision to many peoples;
and they will beat their swords into ^{mattocks}
And their spears into ^{ploughshares} -
Nation will not lift up sword against
nation, neither will they learn war any more.

Isa 2:2-4 (Psalms 13)

"And now Jehovah says, - He who formed me from
the womb to be a servant to Him,

that I might bring Jacob back to him, that
Israel might be gathered: —
It is too light a thing to raise up the tribes
of Jacob, and to restore the preserved of Israel;
So I set thee as a light of the nations, that
my deliverance may be to the end
of the earth. " (1)

Haggai (520 BC) refers from the political
upheavals of the time (2) that the Kingdom is
at hand. When the temple is rebuilt the time
will have come. (3) For God will presently over-
throw the heathen powers: "Speak to Zerubbabel
... I will shake the heavens and the earth, and
I will overthrow the throne of Kingdoms. . . .

In that day . . . will I take thee, Zerubbabel
... and will make thee as a signet. . . . (4)

(1) 49: 5, 6. Elbed-shul song plate.
(2) Some of the royal states rebelled against Darius, and
Haggai and Zechariah believed that Persia would now be
disembellished and that would inaugurate the Messianic
Kingdom. But Darius succeeded in stamping out the rebellion.
(3) 1:8, 2:6-9
(4) 2:20-23

In Joel (about 400 B.C.) we read: "For, behold, in those days and in that time, when I turn the captivity of Judah and Jerusalem I will gather all nations, and will bring them down into the valley of Josaphat, and I will plead ^{with} them for my people." (1)

In Zechariah 14:9 (circa 300 B.C.) we find: "And the Lord shall be king over all the earth; on that day shall the Lord be one, and His name one." (2)

We have shown that the establishment of the Kingdom of God was, already, with the Prophets, an essential element of their religious consciousness. This hope, though less distinct in time of peace and plenty, became the basic thought in the hour of storm and stress. This hope formed the backbone of the Ebed-Jehovah songs. (3) The sadder the reality the brighter became the

(1) 3:1, 2 (2) compare Psalm 22, 65, 86, 87.

(3) Isa 42:1-4 49:1-6 50:4-9 52:13-53:12

comp. Smead - Religious Writings - p. 375
cf. Cheyne's introduction to the book of Isaiah p. 140

the future to the religious enthusiast.⁽¹⁾ When Babylon destroyed the First Hebrew Commonwealth, Jewish law rising a new and glorious Jerusalem.⁽²⁾ When later under Antiochus Epiphanes (175-163 BC) the religion of the fathers was violently persecuted and threatened with extinction the author of Daniel dreamed of a future kingdom.⁽³⁾ Also the conception and aim of the Law of Retrospect (62 BC) are thoroughly prophetic. Israel is to become a holy nation, and God's holiness is to be manifested through worship and justice. The essential element of the Messianic Kingdom on the material side, was the re-establishment of Israel's national independence, coupled always with unalloyed prosperity, and dominion over world-wide dominion.⁽⁴⁾ On the spiritual-ethical side, the idea of the Messianic Kingdom implied the rule of righteousness and purity, the destruction

- (1) According to Jewish (Targum) Septuagint II, 3, p. 130 (Revised) the Messianic idea was very active in the last centuries before Christ.
 (2) 597 BC, 586 BC, 501 BC. (3) Chap. 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 (4) Wellhausen (Studies of the History of Israel & Judah) p. 213. He states expressly that the ancient Hebrews regarded the history of the world as a great myth between the ancestors of the Hebrews and the Romans.
 (5) 11:9-12, 27:13 (late)

of sin and the full triumph of the law. Slavery will have vanished, and war will have ceased. Even the animal world is not to be unaffected by the new order of things. 'Then shall the wolf and the lamb feed together and the lion eat straw like the ox.'⁽¹⁾ Yet we can trace through the prophetic literature the various stages through which the Messianic idea passed. The idea was gradually developed and spiritualized in the course of Jewish history. Originally, the Messianic Kingdom was to be a political re-union of Israel in the land of their fathers. Side by side with this fundamental conception it occurred the coloring of the times and the circumstances in which it ever more took shape.⁽²⁾ In periods of persecution, the Messianic age was looked upon as a time of persecution and pain - a time of war and bloodshed as the ultimate era of human love and universal brotherhood.

(1) Isa 65: 25² (late) יָרֵעַן כְּאֶחָד וְאֵרִיָּה כְּבָקָר יֹאכַל הָבֶן

(2) אָמַר שְׁמוּאֵל (Naboth's vineyard 165-257) אֵין בֵּין הַיְּהוּדִים לַיְּמִידָה הַחַיִּית אֵלֶּה שְׁיָבוֹד
יְהוֹשִׁיעַ בְּלֹבֵד

(Talmud Berachoth 34b)

"The only distinction between the two views of the Messianic age is the deliverance from political oppression".

The other prophets, then, hoped simply for the deliverance of Israel from Assyria and for the ethical-religious maintenance of the existing political state. Then we read: "Sworn has Joth Sabaoth:

Surely as I have planned, so shall it be,
And as I have purposed, it shall stand,
To break in pieces Assur in my hand,

And tread him under foot upon my mountains.
This is the purpose formed against the whole earth,
This is the hand stretched out over all nations.
Joth Sabaoth has purposed, who can thwart him?
Who is the outstretched hand, who can turn it back?

Isa 14:24-27 (711 BC)

During the exile the Messianic Kingdom was placed
in the forefront. ⁽¹⁾ This Kingdom was to be introduced
by the day of Joth - conceived no longer merely as
a deflecting collective punishment for collective guilt
but as meting out individual retribution. As
the result of this judgment a new and reg-
enerate Israel emerges - the Messianic Kingdom.

(1) Charles - "Critical Hist. of the Doctrine of a Future Life"
London '99 p. 101

Thus Jeremiah makes repentance precede resto-
 ration (3: 13, 19-25) accompanied by a change of
 heart wrought by Jesh. Through this change of
 heart each member of the nation will know
 "Thou, and they know me:" and I will give them a
 heart to know me, that I am Jesh; and they
 shall be my people, and I will be their God: for
 they shall return unto me with their whole
 heart. (24: 7) In another place we read: "But this
 is the covenant that I will make with the house
 of Israel after those days, says Jesh: I will put
 my law in their inward parts, and in their
 hearts will I write it; and I will be their God
 and they shall be my people. . . . for I will
 forgive their iniquity, and their sin will I
 remember no more." (31: 33, 34).⁽³⁾ The individ-
 ualism appearing in Jeremiah is as we have
 seen⁽¹⁾ developed in Ezekiel to an extreme
 degree. Salvage will proceed individually.

(1) pages 96f

7 Cornill in his critical notes to the Hebrew text of Psalm 51
 mentions a passage later than 180 BC of Jeremiah 31: 33, 34.
 "I will give them a heart to know me, that I am Jesh; and they
 shall be my people, and I will be their God: for I will
 forgive their iniquity, and their sin will I remember no more."

on Israel, but collectively, on the Gentiles. And
 God will give a new heart to Israel: And I
 will gather them from the lands whither I have scat-
 tered them, and give them the land of Israel; they
 shall go thither, and take out of it all its detri-
 sible and abominable things; and I will give
 them a new heart and put a new spirit⁽¹⁾ within
 them: I will take away the heart of stone out of
 their bosom, and give them a heart of flesh
 that they may follow my statutes, and keep
 my ordinances, and do them. . . . (11: 17-21)

"I will sprinkle pure water on you, and ye shall
 be pure from all your iniquities. . . . I will
 give you a new heart. . . . I will cause you
 to follow my statutes and observe and per-
 form mine ordinances." (36: 25-28)

(1) See in his critical notes to the text of Ezekiel
 in the Pledge B. (in loc) The new spirit means not
 regeneration in the modern sense, but a general dis-
 position to obey the law of God, especially to avoid
 idolatry?

The later wisdom prophets were absorbed in the prospect
of the restoration of Canaan, and the vision of the
triumph of Israel over the heathen:

Thus says Jehovah, thy redeemer, and he who formed
thee from the womb:

I am Jehovah, who wrought everything,

Who stretched forth the heavens, alone, who spread
forth

who ratifies the word of his servants, and the pro-
phesy of his messengers,

Saying of Jerusalem: Be it inhabited! and of the

Temple: Be Thy foundations laid!

Thus says of Cyrus: My friend is he, and all

My purpose will he accomplish."

ISA 44: 24-28

The Prophets of the Return - Haggai and Zechariah -

Looking down from the pectus of glory to the stern
realities of the present. Confronted them with
the task before them - the rebuilding of the
Temple and the securing of a foothold in

the land and making it not more a place fit for habitation. (1) Their Mesolantic hopes were not realized and Judaea remained a vassal of Persia. (2) The advent of Ezra and Nehemiah (458 & 430) fixed attention on the legal religious organization of the people (3) and for the moment there was neither time nor inducement to move on growing pictures of the future.

Ezra and Nehemiah interrupted the feeling of solidarity and narrowness which originated with Nahum and Nabukkad, but especially with Sennacherib. While Jeremiah and Deutero-Isaiah forecast the incorporation of the Gentiles into the Messianic Kingdom, the prophets that follow, classing Babel as just another but holding the broader view the feeling of the Gentiles was subjection and destruction. But where a religion is confined solely

(1) Zech 7:14 8:9

(2) Koster published in 78 his theory which demolished all former traditions, related that the return of the Exiles under Cyrus (536) was an invention which had no foundation, furthermore the rebuilding of the Temple was done not by the Exiles who had returned, but by those who had never gone into exile, of whom ^{Die Entstehung des Judentums - Halle} ^{Einleitung} ^{Dr. Koster, d. 1895} comp. Die Rückkehr des Judentums aus Babylonien. Halle 1895. 166 pp. where Willhausen attacks Koster's theory - also - Koster's reply in Theol. Tijdschrift XXIX 1895. 549 pp.

(3) According to Koster Ezra did not return until 432 B.C.

* In 444 The Priests law was adopted and became the law.

to a nation, as in the case of the Jewish religion, the purport of the establishment and course of the world is found in the aims of that peculiar nation, in the fulfillment of the hopes of a glorious future and of paternal might and power added to internal prosperity and welfare. All this came in the case of the Jewish people into severe collision with the stern facts of reality. Instead of triumphing over their enemies they fell more and more hopelessly into the rule of the heathen. But in spite of the legalistic spirit that was fostered by Ezra and Nehemiah a broadening religious consciousness had made itself felt ever since the return of the exiles. The exile had not only a good influence upon the future religious development of Israel it extended, also, the mental horizon of the church-people. The world, formerly confined to

the narrow limits of Palestine extended war far beyond its borders; the heathen-religions were not mere marching of objects. As the world extended the nation of Israel kept pace with it. Israel, was to the thinking minds the God of mankind, and the future Kingdom was to be a world monarchy.¹⁾ Under this growing conception of the national deity, to the God of mankind the individual began to feel that he was no longer a part of a larger whole, but that he himself was looked after by God; in brief, he became a distinct personality. The teaching of Jeremiah and Ezekiel concerning the responsibility of the individual gave a mighty stimulus to such reflection. The growing belief in Providence naturally enough resulted in a more individual hope of the future. This is patent on the

1) This view of the Kingdom had a decided effect upon the nation, but was not stable. As Millman in his critical notes to Ps. 72 in Polignac states that the conversion to Judaism, numerous after the days of Alexander, gave rise to this lofty Messianic hope.

Rhokmah literature, also in the Psalm which the community gradually retreats behind the individual and the "I" stands, generally, for the "we":⁽¹⁾

Concurrently with the establishment of the Messianic hope in the national consciousness the claims of the individual pressed themselves irresistibly on the notice of religious thinkers - so that no representation of the future could ultimately hope for acceptance which failed to render them adequate satisfaction. Thus naturally these two questions came to be considered as essentially related, as in fact they were.

- (1) Jensen - ZATW '88 pp 49 - 147
- Stekhoven - ZATW '89 - 131-135
- Staerk " '92 - 146-149
- Chygel - Origin of Ps. '91 pp 258ff
- W.R. Smith - OTJC² '92 p 176
- Rahls '12 and '13 in den Psalmen '92. p 82
- Driver - Intro - 6th ed. pp 389f
- Bar - Individual & Gemeindef psalmen (Marburg '94)
- F. Coblenz - Ueber das betende Ich in den Psalmen
- H. Ray - Die Betegemeinde, auch die Gemeinde des Betenden im Psalter - Snaden '97
- Leindörfer - Das Betende Ego in den Ich-Psalmen - Hamburg '98

The righteous individual and the righteous nation should be blessed together - or rather, the righteous individual should ultimately be recompensed - not with a solitary immortality in heaven or elsewhere, but with a blessed resurrection life together with his brethren in the coming Messianic Kingdom. In Daniel's vision, resurrection and resurrection synchronise with each other. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. But the wise shall shine as the brightness of the firmament, and they that led many to righteousness as the stars forever and ever." ⁽¹⁾ Thus, all pious will share in the glories of the Kingdom and he who is seized by death before this is realised, may hope that he will one day be raised up again by God and transplanted to the Kingdom of His glory. The object of resurrection is, therefore, participation in the glories

(1) Dan 12: 2, 3 רבים מיישני אדמה עפר יקיצו אלה לחיי עולם ואלה לחרפות
 ורבים יקיצו ורבים יחיו ורבים יחיו ורבים יחיו
 לעולם ועד

future of the nation; and the basis of faith in his resurrection is the ever more powerfully developing interest of salvation. His expectation of a personal share, by means of a bodily revival, in the Messiah's glories, gave the Messianic hope itself added vitality. "Indeed," says Montefiore "the hope of a personal resurrection naturally becomes even more powerful as a motive of religious action, than the re-establishment of the national kingdom." The broadening of the Messianic

ד' תיב (Hidden Things)

In the Apocryphal books of the Old Testament the Messianic hope cannot by reason of the historical or didactic nature of these books, be brought prominently forward. (Schles in Herzog's Realencyc. vol. IX, pp. 653-655)

Reconsidered!

But it is by no means absent from them. Thus we find in Eccles. all the essential elements of the older Messianic hope, the expectation of final judgment upon the heathen (32: 18, 19 - 33: 1) and the deliverance of Israel from oppression (1: 24) and the gathering

* ד' תיב ד' תיב

ד' תיב ד' תיב Librarians vide sub Apocrypha. Harnack Realencyc. II, p. 664f

hopes, or rather, the element of resurrection thus added, was due to the political conditions that existed at the time when the Book of Daniel was formed. The advent of Antiochus Epiphanes (175-163) accentuated the belief in individual resurrection. The confidence in the future that divine justice sooner or later would reward virtues in this world, and not forsake those who conformed to the law, had of the dispersed (33:11). In the other apocryphal books too, we meet first one and then another element - Judith 16:17 2 Macc 2:18 Tobit 3:12-18 -.

In the Hellenic 'Wisdom of Solomon' the material element is lost sight of, the author cannot by reason of his Platonic leaning expect true happiness for the soul till after death (3:8 5:1).

In The Mishnah. Berachoth 1:5 we read.
 דכתיב אומרים ימי חייך העולם הזה כל ימי חייך להביא לימיה הצדיק
 "The wise man says, the beginning of the days of thy life" refer to this life
 "all the days of thy life" to the days of the Messiah.
 Similarly in Mishnah Berachoth 4:23
 י יקרב אומר העולם הזה לפרודדור
 לפני העולם הבא התקין עמך לפרודדור כדי שתכנס לטרקלין

* R. Jacob said, this world is like a wedding before the wedding to come. prepare thyself at the wedding and then by a hundred thou shalt be
 comp-Taylor - Sayings of the Jewish Fathers -

proforce to be abandoned when it was proved by daily
 experience that precisely those were persecuted as victims.
 It was ^{these} the victims of the immense Antiochian, who
 sealed with their blood the belief of Israel in a
 future life, as is amply shown by the literature
 of that time - for while Sirach⁽¹⁾ is silent on that
 subject, Daniel composed in the throes of early
 Maccabean days proclaimed, in clear terms
 the message of a future retribution.⁽²⁾ Its
 direct effect was the strengthening of the heroic re-
 sistance of the nation in the Maccabean struggle⁽³⁾
 for independence, by creating a disregard, if not
 a contempt for earthly suffering, as contrasted
 with the promise it held forth to the righteous
 in a future state of existence. The martyrdoms
 of the pious who defied the tyrant's wrath,
 and in the very sight of burning fagots pro-
 claimed their allegiance to God, is a fact
 repeatedly alluded to in Daniel⁽²⁾ and in the

(1) c. 180 B.C. (2) 3:8-13, 17, 18.

(3) First - week of Nisan in Jerusalem - January 162, 167 - the belief in Resurrection arose after the form of the Maccabees as a comfort for all pious sufferers, for their religion.

"Home Book of Massabesee." "Could there now and then,
who sacrificed willingly and cheerfully, their life in
the altar of their faith, be lost forever in death?
No, they will arise and live and rejoice in the
glories of Jeshu, and His people. (2)"

2) 2 Macc 6:18ff 7:1ff.

(2) The Book of Daniel became the initiator of the class of litera-
ture known as apocalyptic which flourished for four
centuries and exercised vast influence over the develop-
ment of religious thought, Jewish and Christian. Its
essential element was its appropriateness to the
requirements of the day which ensured its accep-
tance as an inspired utterance. The association
of the Messianic advent with the promise of a
future life, first distinctly formulated in
Daniel, marks the limit the doctrine attained
in the Old Testament. The hope of the early times
of Israel has now developed into the assurance
of a resurrection, its intent of the future
into the Messianic age, its eschatology into

see immortal existence. The growth of these ideas continued after the close of the Canon, but with the decay of Judæan independence under the rule of the Hasmoneans, faith declined. Helien's ideas were more firmly entrenched due to the venality of Priests and the low moral standard that prevailed. The faithful in Israel had to combat aggression from without, and indifference from within, and to assert the glorious hope of the future as contrasted with the degeneracy of the present. This found expression in the Book of Maccabees which upheld the banner of the rights of the people crushed under royalty and sacerdotalism, and marks the beginning of Rabbinism, which is to hold sway for ages. The unfulfilled prophecies of the past will not be realized, if not in this world, in a world to come. The Ethical Teaching bore its fruit and about a century after Daniel the Apocalypse of Isaiah marked a distinct, almost a final advance in the practical application of all held in a more or less manner in Israel in this life.

Resurrection in the Old Testament

The doctrine of resurrection is a genuine product of Jewish inspiration; for all its factors are indigenous to Jewish thought. The way was prepared for it, as we have pointed out, in the independent and concurred eschatologies of the nation, and the individual, the synthesis of which could not admit of any other resurrection save that of the righteous.⁽¹⁾ Modern scholarship has endeavored to establish that many of the beliefs that are found in post-exilic Judaism and which are generally ascribed to foreign, especially Hellenic influence, have risen on native soil and are natural developments. Tide⁽²⁾ suggests that it may be possible that the similarity of beliefs between Judaism and Hellenism is to be ascribed to the fact that both have drawn from the same source - the Religion of the Pharaoh.⁽³⁾

(1) Daniel 12:2, 3. (2) C. A. Tide - *Judaism in Religion*

in Albertane - Götting 190

(2) Eduard Meyer - *Die Entstehung des Judentums* - Halle '96. P. 239. Note.

The eschatology of the Old Testament was most likely influenced by the eschatologies of Persia^x and Greece⁽¹⁾ but it has long been the fashion to exaggerate those influences, and to derive from foreign sources certain undoubtedly indigenous developments. Thus Junkel⁽²⁾ asserts that resurrection is foreign to the thought of the Old Testament, nor could it have risen from the eschatology of the Prophets or the piety of the Psalmists. The Prophets portended a future for the nation, not for the individual, and the Psalmists believed in a God, who could only be glorified and praised, in the time of the living. But in Daniel we meet with a belief that is complete. This view of Junkel is an extreme one. Even if we grant that there is nothing in the Old

(1) Chrysostom's thought was most potent over Judaism the idea of a resurrection, which adopted the Platonist doctrine of the immortality of the soul, whereas the Jews in Palestine, under direct Persian rule, accepted the Zoroastrian teaching of a resurrection of the body and judgment after death.

(2) Junkel - *Eschatologie*, 2. Aufl. - p. 296. Note 2. Jöttingen '90

x Dr. Mills - Zoroaster's doctrine in the century 1000

Laying a modern Zoroastrian Chap. VII London '93 (5th ed.)

Esays in the second language etc of the Persians Hang written by West - Milton '84 p. 310 et seq

Testament prior to Daniel⁽¹⁾ any notion made of individual resurrection; the idea could have never gained entrance, in its fullest development, unless there was something in the religious consciousness of the Jew that responded to it. There are distinct references to resurrection

(1) 163 B.C. - The traditional view of the date of Daniel is the time of Nebuchadnezzar. - The assertion of Josephus (Antiq. XI 8) that Jaddaea should Alexander the prediction of his conquests in the Book of Daniel, is historically incorrect. - Reich & Reich (Daniel² Edinburgh '72) make Daniel a contemporary

of Ezekiel (Ezekiel 14:20 28:3)

Wildeke - (Die Semitische Sprachen - Leipzig '87) places the date 166 or 167 B.C. (p. 2)
 Lenzfeld - (Gesch. d. V. Israels - Vol. I. pp. 163 ff. before 164 B.C.)
 Lenzfeld - (Der Prophetismus der Hebräer - Berlin '87 - Vol. 2 p. 406) - 163 B.C.
 Wargules - (Gesch. d. jüdischen Literatur - Berl. '86 vol. 20 ff.) - 163 B.C.
 Wilmann - (Zu Daniel & Religiöses Philologie) Berl. '90 p. 166) 200-164, claim that Daniel is the last of the biblical books, but Masada is missing unknown to the author.

Ferry - Biblical Apocalypses - N.Y. '98 p. 183 - Masada is known.
 d. Wildeboer - Lit. d. A.T. Göttingen '90 827
 Bohm - Das B. Daniel - '94
 Hauptmann - " " " Leipzig '93

(2) Ibn Ezra and Hitzig interpreted the passage to mean resurrection for the whole people and nation.

Schwally - Das Leben nach dem Tode - p. 135 refers it to the martyrs who died during the persecution of Antiochus.

Cheyne in his Bampton Lectures (189) p. 406, states - "Not for all men - only for the chosen nation, for there is no national immortality."

before Daniel in Ezekiel (37: 1-14)⁽¹⁾ and in Isaiah (26: 19)⁽²⁾. True, both passages refer to the national resurrection, and furthermore, they are in point of time post-exilic, the same applies to Hosea (6: 2)⁽³⁾ which is possibly, exilic or post-exilic. The fact that it was referred to so sparingly, known by the people, shows that resurrection was not wholly foreign to the thought of Judaism. The passage so frequently referred to in Job (19: 25)⁽⁴⁾, as expressing belief in Resurrection of the individual is based upon.

(1) The resurrection there described of the dry bones imports, no doubt, a political restoration of Israel, but it is a restoration politically conditioned.

(2) The dead shall arise, the inhabitants of the desert shall dwell and shout for joy.

For a dew of lights is Thy dew, and to life shall the earth bring.

Chryse dates this passage 332 BC

Smend & Kuenen (ZATW 184 pp 161/169) assign chaprs 24-27 to the fourth century. - Dickson (Das Buch Jesaja p 84) to the close of the second century BC.

(3) After two days will he revive us: on the third day he will raise us up so that we shall live before Him.

(4) Job 19: 25 (282) page 176

mistranslation of the original Hebrew text. The passages in Ezekiel and Isaiah⁽¹⁾ both Cheyne and I agree to be national resurrection of the Jewish nation, and, in the same sense they were understood by the Talmudic Sages.⁽²⁾ The expression עֲשֵׂה in Job 19:25⁽³⁾ upon the meaning of which the sense of the whole passage hinges is taken from the custom of bloodvengeance and Job will say just as the nearest kin does not rest until he has avenged thus will God justify me in the eyes of the world. It feels assured that God will exonerate him before the world and testify to his innocence. The idea of resurrection is not in any way suggested by Job. There is one more passage

(1) ~~in~~ - Ezekiel makes to the rest of the Bible (Isaiah) 5 to Sept 87
w 171

Cheyne Isa 25 p 207

(2) Sanhedrin 92^b

translation

(3) (M) יִשְׁכַּח יְדִיעָתִי גִּבְעֹתֵי חֵץ וְיִשְׁכַּח יִצְחָקוֹן יֵלֶךְ עִפְפֹּר יִקְדָּם

of brother Isaac will be able to resurrect. (Real stud + Arch 179)

pp 651 ff 670 676 f

which is, occasionally quoted, as having bearing upon individual resurrection. But, to my mind it has reference to the community, and not to the individual.:

"For Thou dost not commit me to Sheol,
Nor sufferest Thy faithful ones to see the pit:
Thou hast taught me the firm way of life:

In Thy presence is fulness of joys,

Fair gifts in thy right hand forever." (Ps 16:10, 11) (1)

In the contrast that elapses between the close of the Old Testament and the New, there is abundant proof for an almost general belief in individual resurrection. Before discussing resurrection in the Apocryphal and apocalyptic writings, we will briefly touch upon the belief in resurrection in the religion of Israel.

(1) Baetjer - (in Novack's *Hebrew*) 192 and Willhaussen in his critical notes to the *Book of Isaiah* (in *Isaiah*) (in *Isaiah*) refer the passage to the nation as a whole.

a purely Jewish mould. The author recommends,
like the authors of the Proverbs in which it also

(1) In the Talmud the book is referred to as ספר משלי.

Talmud, Midrash and New Testament quote from Ecclesiastes
without giving credit, while Luke 18:22 and Ecclesiastes 29:4.

The book contains proverbs, maxims and moral lessons
collected by Joshua (Jesaias) the son of Sirach, who

was a contemporary of Simon II, the High Priest (219-199 B.C.).

Joshua's wisdom, migrated from Palaea to Egypt
and translated (132 B.C.) into the Greek tongue

the work of his grand father, to make the book
accessible to those who could not read it in
the original. The original Hebrew text of the book,

from which Saadia, the Gaon, a thousand years
ago, made several quotations and which was

regarded as hopelessly lost, has by the fortunate
discovery of Profs Schoettgen & Neubauer again

been - at least as far as the 1st part (39:15-40:15)
is concerned one of the recovered possessions

a chazigah 13th Jobanath 63th Baba Batara 78th

Sanhedrin (Midrash) 10:1

A few words about the Asidæans. Asidæos whose religious descendants were the Pharisees.

earliest reference to the Druids as forming a religious organisation is found in Erich¹⁾ and the date of its initiation appears to be about 200 B.C. In this passage they are described in the following allegorical terms:

"But behold lambs were borne by those white
sheep, and they began to open their eyes,
and to see and to cry to the sheep: "The white
sheep" here are the faithful adherents of the
Theocracy, the lambs are the Disciples. ^{Matthew 23:1-12}
The lambs are distinguished from the white
sheep, because the movement initiated by
the Disciples marked a new and more
rule of life than had hitherto been observed. (2)

The next reference is in 1 Macc 2:29-38.

Where we are told of a large body of men

(1) *Est. Ex. 7016* $\alpha^2 \beta^3 \gamma^4 \delta^5 \epsilon^6 \zeta^7 \eta^8 \theta^9 \iota^{10} \kappa^{11} \lambda^{12} \mu^{13} \nu^{14} \xi^{15} \pi^{16} \rho^{17} \sigma^{18} \tau^{19} \upsilon^{20} \phi^{21} \chi^{22} \psi^{23} \omega^{24}$

(2) Charles - Critical Hist. of the Diet of Protestant London
p. 166 199

who forsook all they had and took refuge in the caves of the wilderness, in order to worship without let or hindrance. So long, as the Maccabees fought simply for the restoration of the Theocracy, they were given support by the Asidaeans, but when Jonathan laid hands on the high priesthood, they withdrew from public life. For almost half a century they are unknown to history; when they once more reappear in history, they are known as the Pharisees. They became the champions of the Law against the Sadducees who were enamoured of Greek culture, and were, also, the representatives of advanced forms of doctrine in the Messianic Kingdom and the resurrection. ⁽¹⁾

Unlike the author of Daniel, Enoch is more concerned with the problems of individual

(1) The eschatological views of the Pharisees and Sadducees are discussed in the chapter Talmud p. 11.

2. here is formation of *Enoch*
in number of *hysteresis* and
in *graphical*.

tribution than with the future of the nation.⁽¹⁾
 The righteous will not always suffer, and the
 wicked will not always prosper.⁽²⁾

(1) The Book of Enoch, is of pre-Christian origin.

Stan (Pseudographia) pp. 75 ff states that the language was originally Hebrew or Aramaic. All agree that it is pre-Christian. Thus - Jellhaus (Die Apokalypse des Jhd - Wien '96) 160 BC in Palestine.

Heber (Open Court) April '99. - 125 BC.

Sellman (Acrony's Realencycl. 2nd ed. 8th pp. 381 ff places Enoch before 64 BC.

Ewald - 144 BC.

Cheyne - "Bampton Lectures" p 412 - in the main of pre-Christian origin, though he discerns no interpolations by Christian hands.

Marti - Israel Rel. Libr. p 271. End of first century B.C.

Fay - Quotations in New Test - 130 BC

of - Seiger - "Einige Worte über das B. H." in Jüdische Literatur. 4^{tes} (Prüfung)

Sellman - Heber den vorgefundnen jüdischen Text des B. H. in Strassburger Ber. d. Bibl. Akad. 1892 pp. 1039-1040

"Nouvelles sur le Manuscrit (Pseudographe) grec de la Bible. 1879-1880. faugriche grécise Bruchstücke des B. H. - Bousquet in "Mémoires publiés par les membres de la mission archéologique française au Caïn" (p. 12) 1880.

Schradt - de B. H. of Enoch - 82 (London) 1881

Charles - " " " " 1893 (London)

(2) 1:1 "The words of the blessing of Enoch, which were in the mouth of the just, and which were in the day of the tribulation, when all the wicked of the world shall be brought down."

In the Psalms of Solomon (45-63 BC)⁽¹⁾, it is necessary that for our eschatological investigation we should distinguish the first sixteen psalms from the last two. In Psalm 17 the Messiah is to be of the house and lineage of David (17: 23-25). Moreover, the Messiah will be, a righteous king and taught by God (17: 35). In these two psalms we find a very vigorous presentation of the Messianic hope. In the remaining sixteen psalms there are hardly any references to the future, and there are none to the Messiah. True, the righteous rise but not to a Kingdom of temporal prosperity but to eternal life: thus:

"They that fear the Lord shall rise unto life ^{eternal},
And their life shall be in the light of the Lord,
And it shall fail no more."⁽²⁾

There seems to be no resurrection of the body in any of the Psalms. He who had ascended on

(1) page 123

(2) 3:16 αὐτοὶ δὲ φοβούμενοι κυρίου ἀναστήσονται εἰς ζωὴν αἰώναν καὶ ἡ ζωὴ αὐτῶν ἐν φωτὶ κυρίου καὶ οὐκ ἐσθλείται

death into hell. ⁽¹⁾ For it is the judgment de-
 stined and the inheritance of the sinners is
 destruction and darkness,
 and their iniquities shall pursue them as
 far as Hades beneath." ⁽²⁾

In the Second Book of Maccabees ⁽³⁾ the idea of
 resurrection is affirmed in clear and un-
 mistakable language. It was to be to an eternal
 life of the body. Thus the second of the seven
 brethren addressed Antiochus before he died:
 "Now, Omiscrant, dost release us out of this
 present life, but the King of the world shall
 raise us up, who have died for his laws unto
 an eternal revival of life" (7:9) and to the
 same effect the youngest of the seven, addres-
 sing Antiochus, declares: "For these our bre-
 thren, who have endured a short pain, have
 now died under God's covenant of everlasting life"

(1) 10:2 of R. B. 13-16 where according to Christian and
 resurrection of Jesus

(2) 15:11

(3) circa 60 B.C.

(*) 7:36 ὁ μὲν γὰρ τὸν ὑψίστου ἀδελφόν, βασιλῆα τῶν ἑθνῶν τὸν
 ἀντιόχον λέγει ὅτι τὰς ἀδελφὰς θείας περὶ τὸ καλὸν

he stilled of the same brethren declares: "I have been
 I had them (i.e. his tongue and his hands); and
 for his laws sake I condemn them; and from
 him I hope to receive these back again." (1)
 And with this thought Hannah, the mother,
 encourages her seven sons to endure martyr-
 dom. (2) Finally, the resurrection was not only to
 be to an eternal life, and that an eternal life
 in the body, but also to a life to be eternally
 enjoyed in the community of the righteous. This
 follows from Hannah's words: "Fear not this
 executioner, but proving thyself worthy of
 thy brethren, accept thy death, that in the morning
 of life I may receive thee again with thy brethren." (3)

- (1) 7:11 Εἰς ὑπερβολὴν ταῦτα κεντυμένοι καὶ διὰ τοὺς αὐτοὺς λόγους ὄντες.
 (2) (7:22, 23) ὅσα ἐπαύει, καὶ παρ' αὐτοὺς ταῦτα ἡλπίσθη.
 (3) (7:29) Κοιναβόται.

As the resurrection of the body is a prominent part of the Second Book of Maccabees so the immortality of the soul is of the Wisdom of Solomon. The Old Testament makes no mention of the immortality of the soul. bodily resurrection is the last development of the eschatological belief in the Old Testament. The thought that the human soul lives on after ^{the} death of the body is equally strange to Lxx and to the Syriac and Pseudepigraphic literature of Hebrew origin. Schopenhauer is of the opinion that to an ex-nihilo theory of creation immortality does not fit. (1) And yet, there must have been a dim belief in the immortality of the soul. The existence of Sheol, and the fact that those who dwell there may be, as in the case of

(1) "Die Annahme dass der Mensch aus Nichts hervorgehe sei, ist nicht nur unrichtig, sondern auch sehr unanständig. Die Idee der Schöpfung aus Nichts ist eine unethische Fiktion." Schopenhauer - Die Welt als W. u. V. Vol. II. p. 572

Samuel, he called back into the land of living for consultation and advice, prove that they believe in a kind of continuation of life after death. The passage in Ecclesiastes often referred to as arguing for a belief in immortality is a dogmatical addition⁽¹⁾.

The dust shall return to the earth, (to become)
what it was,
but the spirit will return to God who
(Gen. 3: 20)

הָאֵלֹהִים יִשְׁבֹּב אֶת-רוּחַ הַחַיִּים וְיָשׁוּב אֶל-הָאֱלֹהִים וְיִשְׁבֹּב אֶת-רוּחַ הַחַיִּים
The oldest of the Talmudical compilations, the Mishnah,

the *Middleta Sefre* and *Sefre* speak indeed of

עוֹלָם הַבָּא "the world to come", and also refer to

יְמֵי מָשִׁיחַ "the days of the Messiah." But these

words do not seem to point to a life beyond the grave.⁽²⁾

(1) Prof. Haupt.

(2) The Pharisees distinguished the soul from the body, for when they speak of the creation of man they say that God first formed Adam as one would from a mass of clay and then infused into him a divine soul.
Beresh. the Rabba Sec. 14

comp. Gen 2: 7 (פסוק) וְיָשׁוּב אֶל-הָאֱלֹהִים

The first Book of Maccabees⁽¹⁾ written in Hebrew makes no reference to the Immortality of the soul, while in the second and fourth Books, written in Greek, it finds expression. In the Book of Wisdom⁽²⁾ the conception of immortality is fully developed. The author was

(1) 100-64 B.C.

(2) Josephus or Philo. This book is the most important of the Graeco-Jewish literature. Its book gains in importance by the fact that it is considered an answer to Ecclesiastes, or, rather, anti-Ecclesiastes.

"It is true", Prof. Haupt says, (Oriental Studies p 251)

that the Wisdom of Solomon seems to have been designed as Anti-Ecclesiastes. Of course that is conclusion only as far as the genuine portions of Ecclesiastes are concerned. The theological interpretation may be considerably later and perhaps partly based on the Bk of Wisdom. The book was written in the first half of the second

influenced by Platonic and Stoic thought.⁽¹⁾ In the
 Century Haupt argues that some parts of it
 are as late as the beginning of the first century.
 (vide *Oriental Studies* p 251). König (ibid 8107)
 believes that the book is considerably later than
 150 B.C. The book is transfigured with a poetry
 at once warm and mystical. It was written in
 Greek, and is nowhere mentioned in the
 Talmud, which shows that the Hebrew original
 if it ever was Hebrew, had been lost. (cf "Was
 The Book of Wisdom written in Hebrew" by Margolin
 in *Journal of the Royal Asiatic Society* ^{Pennison, July 1894} April 78
 pp 203-207
 where the author claims that it was written in Greek.)

(1) Cornell - ibid in d. A.T. (3rd & 4th ed p 278) discerns
 in the Book of Wisdom not only familiarity with
 Platonic & Stoic thought, but also influences
 of Pythagoras and Heraclitus. (cf Schürer ^{in Jewish}
J. Division Vol III. p 233) Cheyne (*Origin of Rabbinic*)
 p 411 speaks of a Neo-Platonic influence.

but to a Musian's or Medean's king's son. (3:7, 8)
 Owing to the evil nature of matter, he can of
 course be no more motion of the body. The soul
 is the proper self. ⁽¹⁾ Accordingly there is an
 immortality of the soul. And the book has been
 aptly called "a gospel of immortality". Thus -

"For God created man for incorruption" (2:23)

Ὁτε ὁ θεὸς κτίσας τὸν ἀνθρώπον σὺν ἀφθαρσίᾳ

But the souls of the righteous are in the hand of God,
 And there shall no torment touch them.

In the sight of the universe they seemed to die;

And their departure has taken to be their ^{rest,}

And their journeying away from us to be their ruin.

But they are in peace.

(1) cf. Die Vorstellung vom Zustande nach dem Tode nach
 Apokryphen etc. - W. Wundt - Jherich f. protest. Theol. '80
 u. 20. Gröbler - Die Anschauung über Unsterblichkeit und Leben
 u. Tödtung in der jüdischen Literatur - (Theol. Studien 4. Heft 79
 pp. 651 ff. 870. 696 ff.)

For though they be punished in the sight of men
It is their hope full of immortality" (3:14)

"But the righteous live for ever,

And in the Lord is their reward,

And the care of them with the Most High" (5:16)

δικαιοὶ ζήσιν ὡς αἰῶνα ἰωβί, καὶ ἔν ῥη ῥηπὴν ὁ πῖστος

αὐτῶν καὶ ἡ ὑποπότις αὐτῶν παρὰ ὑψίστου

The pessimism that might be detected in the belief that the physical nature of man is evil, that the body is corrupt and a clog to the soul, is overcome by the optimism that wisdom is the redeemer of the soul, that all things are ordered by Providence and that God is the Saviour of all:

When I considered three things in
And took thought in my heart, ^{myself,}

How that immortality lieth in kin-

ship to wisdom"
(8:17)

"Because of her I shall have immortality" (8:13)

ἔξω δι' αὐτῆς ἀθάνατον

And again -

And the love of wisdom is observance of her laws;

And the giving heed to her laws is an avowance
of incorruption;

And incorruption brings us near unto God" (9:18, 19)

*** ἀγαπῇ δὲ τυγχείῃς νομῶν αὐτῆς,

προσοχῇ δὲ νομῶν βεβαιώσις ἀφθαρσίας

ἀφθαρσία δὲ ἔγγυσ εἶναι ποιεῖ θεόν·

"For Thou lovest all things that are and abhorrest
nothing which Thou hast made,

For never wouldest Thou have made anything,
if Thou hadst hated it

For Thou sparrest all for they are Thine, O Lord,
Thou lover of souls.

(11:24-26)

To sum up then all that can be gathered from the Old Testament respecting a future life, amounts to this. a belief in the existence of a life beyond the grave was popularly current among the ancient Hebrews in various forms, but this belief was never transformed into a moral and religious doctrine. After the Exile the conception of a future life became more distinct under the double form of the resurrection of the body and the immortality of the soul.

Excursus.

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(Job 19: 25)

* (M) יְהִי עֵצִי כִּי אֶחָד יִשְׁכַּח וְיִשְׁכַּח אֶת אֶתְמִלִּי

There are two distinct views concerning this passage. Some say it refers to resurrection when Job's innocence will be known - others believe Job speaks of a declaration of his innocence during life, "possibly through the getting back of his fortune or through some other act of God.

The former view, i.e. resurrection of the body, is advocated in the oldest and most important translations, and by the celebrated fathers of the Church. - Hieronymus ad Paulin Ep. LIII ad CIII 58,

Job - resurrectionem corporis sic propheta-
vit, nullus de ea manifestus vel cautius
scripserit." - In another place - contr Joan - Hierosol

"Nullus tam aperte post christum, quam iste
ante christum, de resurrectione loquitur."

"Scio enim qui aeternus est qui me resoluturus

@ LXX also Luther.

|| of B. H. 'Resurrection' in Museum C. 338 April '88

Est super terram resurget.

Das anonyme Robertingung der jüdischen
Abrechnung des J. 10. - Lagarde - Mittheil. 2 B.
Göttingen - '87 - pp 189-237

The Targum (of "Das Targum zu Hiob - Bacher Frankfurt
Monatschr. '71)

takes עֲלָא in the sense of Redeemer:

יְדַעְיָה דְּפִרְיָא קַיִם וְמֵן בְּתַר כְּדִין פּוֹרְקֵנָה עַל
עֲבָרָא יְקוּם

Vulgata. - "Scio enim quod redemptor meus vivit
et in novissimo die de terra sur-
recturus sum."

Saadia understanding עֲלָא 'human friend'
cf. "Das Buch Hiob" von Saon Saadia - J. Eder
Altona 189

Albertus Schultus - Liber Jobi - (1737)

Enimvero ego novi, vindicem meum vivum;
Eumque novissimum supra pulverem sta-
tuturum?

Driver in his Dent. a critical & theological Commentary), v 232
H. V. 101

translates 077 287 changes of blood.

Richer - Recht Paul - Halle 189 (p. 361) and Wald

- die poet. Bücher d. 2. 1. and Maysfeld - Deutsche Zeit

Schrift 150 (No 36), all agree that 282 refers to God
as the Vindicator of Job's innocence.

Dahn - Das Buch Hiob - Freiburg '97 (pp. 102 f.)

"Aber ich weis, mein Bluträcher ist da

Und ein Überlebender über dem Staube;

Und aufstehen wird ein anderes als mein ^{Zeuge,}

Und aufrichten wird des sein Zeichen".

Wenn Hiob stirbt, wird er als todeswürdiger Ver-
brecher gelten. Die Blutrache hat die Aufgabe, sei-
ne Unschuld, and Ehre zu retten. Wer ist nun
sein nächster Anverwandter, and Freund, der
verpflichtet ist, für seine Ehre einzutreten? Das
kann nur Gott sein, denn dass alle menschlichen
Vermächtnisse and Freundschaften sich zurückgezogen
haben, ist ja in dem Buche ausgeführt.

Slade - Leben d. Hiob - 1897 (p. 102 f.)

Tode d. Hiob '97

Wenn das mein Erlöser lebt

Und darüber, welches nach mit sein wird,

auf dem Staube sich erheben wird. - Hierin liegt nun allerdings nicht die mindeste Hoffnung auf Unsterblichkeit. Wohl aber bezeugen die Worte des Duldners feste Hoffnung, dass Gott, der Zeuge seiner Unschuld, diese nach dem Tode ans Tageslicht bringen werde.

Sinnd - Lehrbuch d. alttest. Religionsgesch. - Fried-
burg 73 p. 499
Von einem ewigen Leben nach dem Tode sagt Hiob
nichts. Das Wiederaufleben nach dem Tode bedeutet
für ihn lediglich die Erfahrung seiner Rechtfertigung,
die ihm Jenseits des Grabes versagt ist.

Kautsch - Die heilige Schrift d. A. T. (96)

"Ich aber weiß, dass mein Erlöser lebt."

Grätz - Monatsschrift (1887) pp. 247-249)

argues that the author of Job had the conception of resurrection which he represents Eliphaz and Bildad as adopting and Job himself as repudiating. This idea is implied by

Jarchi (Abraham ben Moses Jarchi (13th cent.)
Mitzne - Ben Jarchi's List - Berl. 1871 p. 103)

who says in reference to Job 7:7 כִּי־אֶכֶר אֵיזֶב בְּתַחֲתֵי הַפִּתִּים
Chryse - Job & Sol - p. 104 - the idea in Job is a
 'superabundant' justice, which will one day pro-
 nounce in favor of the righteous sufferers, not
 only in this world (16:18 19:25. chps 42.) so that
 all men may recognize his innocence, but
 also beyond the grave." cf. Chryse J. R. R. - Vol. X, p. 13

Siegfried in his critical notes to the text of Job
 (in the Polych B) considers 19:25, 26, 27^a & a gloss.
 pp 37, 38
 Thus he interprets the passage: "I know that my wrongs
 live, and that a surviving Kinsman shall arise
 upon my grave as my defender. He will infuse new
 life into my skin which had to suffer leprosy,
 and will by this give an actual proof of my
 rectitude (42:10). And it is God himself who
 shall avenge me, he shall be the God that called
 me up out of the grave and make me
 whole again." We look upon the whole passage

Anglo Prof Siegfried, as a later gloss in which the resurrection of the just is regarded as a possibility (cf Dan 12: 13; 2 Macc 7: 9, 11) contrary to the opinion put forth in the book of Job.

With regard to Sheol (chaps 3)

cf for an excellent discussion of the sub'j of Beer - Prof T. A. B. Hib - Marburg '97 p 124.

An excellent paper on the sub'j of Exod by Prof M. Jastrow which appeared in the Independent (Aug 27th 1896) I shall reproduce here in full.

The word goel-avenger is peculiar to the Hebrew language, but the institution which it originally represented is common to several branches of the Semites, and is found among Aryan groups as well. The unit of Semitic Society is the clan, a body of persons united to one another by blood. The members of the clan are responsible for each other. A wrong done to a single member is a crime

against the entire clan. The obligation rests
 upon the clan to punish the wrongdoer. The blood
 of the murdered man cries up from the ground,
 and the cry is heard loudest by the members of
 the clan who stand nearest to the dead. The son
 is enjoined to avenge the blood of his father, the
 brother is obliged to punish a crime commit-
 ted against his sister. The goel is the avenger leg-
 itimately constituted, as such and recog-
 nized by the verdict of ancient Semitic society.
 If the individual is not successful in avenging
 the wrong, it becomes the business of the clan.
 The organization of the Hebrews was tribal. The
 Pentateuch furnishes the proof that among the
 Jews of Israel the institution of the goel exis-
 ted (Numbers chap 35 - Exodus 21:13 but here the
 goel is bound down to certain principles of
 justice). In popular assemblage a kind
 of trial is prescribed in order to determine,

whether the murder was accidental or intentional. In the former case the goel has no claim and the murderer seeks refuge in one of the six towns set aside for that purpose. (Deut 19:5, 6). This legislation is the first step to curb the lawlessness of the goel-institution. While the Pentateuch did not forbid it, the fair trial and the city of refuge virtually did away with it. The old spirit was quelled, the form alone survived. The proof is in the Code of Holiness (Lev 17:26) which treats of a goel, but of an entirely different kind. In Lev 25:25 when through stress and poverty a member of the tribe is obliged to sell his paternal estate his kinsman is to redeem the sold property (Lev 25:26-28). Here the goel is also a protector but in a different sense. The word had changed its meaning. In Ruth (post-biblical) the obligation

that repose upon the gael as Kinsman, furnish a practical illustration of the gael law. Ruth comes to Bethlehem with Naomi. Elimelech, the latter's husband, had left his home, driven by dire necessity. Naomi and Ruth have no property and are thrown upon the mercy of their Kinsmen. Boaz appears, as the benefactor. He is, not however, their gael, only an acquaintance (2:1) there is a Kinsman, upon him rests the obligation to redeem the property of Elimelech. Ruth appeals to Boaz "Protect me, thou art my gael". But Boaz can do nothing until the nearest gael had been seen (3:12). The gael is unable to redeem the property and then it belongs to Boaz to do so. The gael first an avenger, becomes later a helper of widows etc. There is a third stage in the history of the word. The retributive being agricultural becomes the chief work of the gael was to redeem the land of the impoverished

brother. The abstract term "redemption" formed from the stem "goel", is, therefore, applied to property in an Pentateuchal legislation, standing in the conception of a restoration to a former condition, the term was admirably adapted for mirroring the relationship existing between Israel and God. . . .

There came a momentous crisis in the life of the Hebrews when they were forced to abandon the lands - the time of the Exile. The nation now needed a goel. . . . whom could they look for the realization of their hope but to Yhwh. God thus became the goel. Of 33 passages in the O.T. in which goel is used, not less than 19 occur in Second Isa 52: 3, 9; 48: 20; 62: 12; 49: 26. Ps 107: 2; 119: 15

The term has been spiritualized, and this is the last stage in the development, it can rise no higher than to be applied to the moral of all being. Job thus uses it in 19: 25.

EXCURSUS

Job

It is now generally conceded that the Book of Job is not the work of one author. This is based upon the fact that the ideas contained in Prologue and Epilogue differ from the central idea of the intervening practical sections. Prologue and Epilogue are pre-exilic, possibly written before the discovery of the Law of Retrospect (621 B.C.), for we miss in them any reference to a central sanctuary and to an officiating priesthood. Job still exercises the ancient prerogatives of the Patriarch - he is the priest, who offers in his name burnt offerings for his children (1:5). There seems to be no doubt that a well-known popular legend forms the setting for the practical part, and that this legend is used by a post-exilic

author for the framework of his philosophical theories.⁽¹⁾ This seems to have been the view of the Talmudic doctors.⁽²⁾ The Book is a part of the *chokmah* literature.⁽³⁾ This literature is characterized by an intelligent and moral universality special to itself.⁽⁴⁾ It deals with difficulties, which in kind, if not in degree, might occur to all men, to any man.

(1) of "Job in Folklore" - Kohler in "Semitic Studies" in Kohut Memorial Vol. - Berl '97 }

(2) Baba Bathra 15^a מִיָּדָב עָם הָיָה זֶהָ נִכְרָא הַלֵּא מִשִּׁנֵּי הָיָה
 of Mosh Nebuchin (Maimonides) III 23
 also - Das Buch Hiob - Budder - *Hoch u. A. T. Erel* VIII Göttingen '96
 Wellhausen's notice of Dillmann's Hiobkoma in *Jahrb. f. d. Theol.* '91 p. 50

(3) ספר חכמה - (Job - Prov. - Eccles - Eccles - Wisc of Job)

(4) Blumenthal - Rabbi Meir - p 74 - Frankfurt '88 states that in Talmudic times Job was a favorite book for the reading.
 Kant (Heber Philosophische Versuche in der Metaphysik in Klein's Anthologie, 18th - Praterische Schriften 1838 - p 399)
 calls the Book of Job "a consecration of free orthodox inquiry into the ways of Providence."

Carlyle counted this drama one of the greatest things ever written by man "the first humane statement on behalf of the problem of the destiny of man, a melody that comes with him on earth . . . a chorale melody as old as the heart of man, soft as the moon in midnight."



Excursus

Ecclesiastes.

The dictum of the Rabbis "that the Law can be explained in forty-nine ways" ⁽¹⁾ seems to be well applied to the Book of Ecclesiastes.

It is spoken of as "the radi museum of Materialism," ⁽²⁾

Heine calls it "a Canticle of Scepticism" Renan speaks of its author as another Schopenhauer, ⁽³⁾

Wilitsch calls it "an eloquent sermon in the fear of God" and Cheyne asserts that the book is built upon a true Israelitish foundation. ⁽⁴⁾

All these views have some foundation in the book, at least, in the shape we now have it. For

- (1) (י"ט ו' ע"ט) Talmud - Nedarim 38^a. also, Bab. - Berachot 21^b
(2) Hartmann "Das Lied vom Vergnügen" H. Gallus '59 (p. 12)
"Kohlelech, das Buch der allerwunderlichsten Materialismen und der allerhöchsten Blasphemie."
viele Schopenhauer. Welt als Willen Vorstellung" Vol. II. (Göttingen ed.) chap. 19, 20.
(3) "a 'certain' nous apparent d'un autre Schopenhauer."
"L'Ecclesiaste" - p. 90 - Paris '87.
Cunha - Siegfried - Hillel u. A. T. - Prediger etc. - Göttingen '98
also Lillien - Sceptics of the O.T. p. 113 - London '95
(4) Job + Sol. N. Y. 89. p. 202



Prof. Sayce has pointed out "that half of the book is made up of subsequent additions, the work of the theological editor of the book." There is vanity which is done on earth: to righteous men that happens which should befall wrong doers; and that befalls criminals which should fall to the lot of the up right (8:14) The asperities of this sentence were softened, as it were, by the gloss: (7:20)

"There is no just man upon the earth
Who works good, and never fails"

2: 11, 12, 13, 14, 15
on 8, 14, 15
24, 25, 26, 27
30, 31, 32, 33, 34
35, 36, 37, 38, 39, 40
41, 42, 43, 44, 45
46, 47, 48, 49, 50
51, 52, 53, 54, 55
56, 57, 58, 59, 60
61, 62, 63, 64, 65
66, 67, 68, 69, 70
71, 72, 73, 74, 75
76, 77, 78, 79, 80
81, 82, 83, 84, 85
86, 87, 88, 89, 90
91, 92, 93, 94, 95
96, 97, 98, 99, 100

Another illustration that shows the hand of a redactor - (2:15) "Then I said in mine heart: do it happen to the fool or shall it happen also unto me, and why then have I been so very wise?" Here a number of glosses to the last sentence.

(9:13-17; 10:2, 3, 12, 13; 7:19; 10:19⁺; 7:11, 12; 8:1)

"Wisdom is good as an ornamentance . . .

For wisdom and wealth afford shade,

And wisdom, besides, keeps its possessors alive" (7:11, 12)

(1) The Book of Ecclesiastes "in Oriental Studies" p 244

"Wisdom is a stronger guard for the wise man
than ten mighty men who are in the city" (7:19)

"The words of the wise are gently uttered;

Wisdom is better than war weapons. . . 9:17-18

To my mind, Kaufmann ("Was Kheleth a Sceptic" in the Expositor May '79 p 389) who takes the closing sentences of the book as an addition by a later hand to save its orthodox character expresses the right view, when he says:

"We see in it only the utterances of a blasé mind, sad and dejected by what he sees and feels, expressing here in a kind of soliloquy, his personal broodings, on the nothingness of life living, as he did in a social environment of oriental misrule and despotic absolutism."

Before we can discuss, whether or not there is Greek influence discernible in Ecclesiastes,

we must determine the date of the book.

The traditional view ascribes the book to Solomon.⁽¹⁾ Luther (1483-1546) was the first one who expressed his doubts as to the Salomonian authorship. In his "Table-talk" Luther tells us that Ecclesiastes seems to have been compiled in the manner of the Talmud from many and various sources, perhaps from the library of Ptolemy Evergetes (c. 170 B.C.)⁽²⁾ Herford places the book just before the time of Alexander the Great.

Reveries and Dillon favors the time of the 3rd century B.C. Lenz⁽³⁾, Kitzig, Wölke (204-187)

Renan & Siegfried⁽⁴⁾ incline to the belief that the language of Ecclesiastes marks the approach to the Mishnaic Hebrew (c. 125 B.C.)

(1) Eccl 1: 1

(2) Esch A. V. Israel Vol II, p. 66. (Kontinuum '87)

(3) Gotthard. Vorträge - p 317. (Frankfurt '92)

(4) Histoire du Peuple d'Israel p. 27, Vol I (Paris '94)

(5) Hdbk Z. A. T. Göttingen '98

Prof. ⁽¹⁾ agrees with Traub ⁽²⁾ that Ecclesiastes was written during the reign of Herod (37-4 BC) and that it is the latest of the books of the Old Testament. Traub considers the book a satire on Herod and his time. He argues for the late date of the book from the fact that there is not intent of it an old Greek translation - for the translation in LXX is in many respects of Greek. ^{Of the 2nd century AD.} With few exceptions most scholars believe the book to have originated after the time of Alexander (356-323 BC) when Greek modes of thought had begun to permeate the world. The influence of Greece upon Eastern Africa and Eastern Asia was felt most in Egypt under the Ptolemies and in Syria under the Seleucidae.

(1) Commentar L. Pracht's 71. Einl. Note 3, also, Gesch. d. Juden Vol III p 237 4th ed.

Frankel's Monatschrift 1869. p 507

(2) Einl. in d. A. T. p 247. Bonn '93

According to Jeremiah 43:1-7 (after 586 B.C.) many of the Judaeans must have left their native land following the destruction of the city of Jerusalem and the Sanctuary (586 B.C.). Reference to the Judaeans in Egypt and Assyria is also made in Isaiah 27:13 (c 334 B.C.). After the city of Alexandria had become the great world-emporium of commerce and the centre of art and literature many strangers were attracted to it, among whom the Jews formed no inconsiderable portion. Thus to Alexandria Antioch became the gathering place of many Jews.

Both cities were thoroughly Greek in the manner of living, and it is more than likely, that many of the Jews who had left their own land, for one reason or another, should have been influenced by the Hellenic spirit. And, indeed, the literature of that period, in many ways, points to Hellenic influence. Especially the Sadducees

as "Grecian States" were attracted most powerfully
by Greek culture. Hellenism was a brilliant
vice, which unfortunately many of the Jews
could not resist. While it is true, that Greek
culture destroyed the mental exclusiveness
of the Jew, and offered him a broader
outlook into the life of the world, on the
other hand, its influence upon moral life
was not beneficial; its subordination of
goodness and morality to beauty and subli-
mity was destructive to the noblest ideals cher-
ished upon Judean soil. It was not at the
command of Antiochus II, but at the request of
the venal High-priest Joshua, who changed his
name to Jason, that a gymnasium was established
within Jerusalem. Jason used his exalted position
to introduce Greek customs into Judea. It is
expressly mentioned how the priests neg-
lected

(1) Unchiff, & Weisselwang, die Bibel - Griechisch - Deutsch
pp 102. 202

sacrifices and Temple and spent his time
in the Gymnasium:

"Besides this, he (Jason) promised to assign a hundred and fifty more, if he might have license to establish a place for exercise, and for the training of the youth in the games of the heathens . . . which when the king (Antiochus) had granted . . . he forthwith brought his own son from to Greek fashions. (2 Macc 4: 9, 10)

"Now such was the weight of Greek fashions, and increase of heathenish manners . . . that the priests had no courage to serve any more at the altar but despising the Temple, and neglecting the sacrifices, hastened to participate in the unlawful exhibition in the gymnasium" (ibid) 1318.

But this Greek influence was strongly opposed by the pious ^{or non} ~~Abi~~ ^{Abi} ~~Baron~~ ^{Baron} who held steadily by the strict ideal of the Scribes". Thus we read:

(1) comp. Schürer - The History of the Jewish People - Ger I Vol. I p 198 (Revised Ed)
German - 1st ed - Vol p. 147.

"Then came there unto him (Malthias) a company of asciticans, who were mighty men of Israel, even all such as were voluntarily devoted unto the Law" (1 Macc 2:42) comp. ibid 7:13.

It appears that at the time of the Maccabean uprising, and during the years of their rule, the sympathizers with Greek culture were in the saddle and thus, opened a way for Hellenization. The first contact between Hebrewism and Hellenism, was productive of scepticism among the Jews. Cheyne⁽¹⁾ claims that the Proverbs of Agur⁽²⁾ permeated, with the spirit of scepticism, as a result of the meeting of Hebrew and Greek in the markets and schools of Alexandria and Antioch.

The fact that the canonicity of the Book of Ecclesiastes was the cause of much discussion by the religious authorities among the Jews, seems to be an

(1) Jewish Life after the exile - pp 173-81. N.Y. 78

(2) Prov 30:1-4

Pharisees included all the men learned in the Law,
 the religious leaders of the people. Undoubtedly,
 the fixing of the Canon was in their charge;
 the Sadducees were too worldly and too
 much engrossed in the political affairs
 of the day to worry about it. Now, the Pharisees
 selected elements in ecclesiastical that were
 not in touch with the Law, and, therefore, at
 first they rejected it.⁽¹⁾ This explains the many ad-
 ditions to the text which were necessary to neutral-
 ize the gross material views of life found in the
 original and genuine text.⁽²⁾ Furthermore, the Pharisees
 were the champions of "the larger hope" while Ecclesi-
 astes confined its view wholly to this life. "Who knows
 whether the breath of man rises upwards or whether the
 breath of the beast sinks downwards to the earth?"

(1) Houghton - ("The Book of Ecclesiastes in Oriental Studies") "The book was in the first century B.C. such an Antilegomenon until the Council of Jamnia (90 C.E.) decided in favor of the canonization of the book" (p. 283) under Midrash Rabbah on Lev 28 and to Ecc 1

(2) Samallo, (Zar wehamed) Vienna '00, pp. 17, 25, also, Arabi
 mal - Moss Nebushim, Ha-Zeman, 81/8, January '03
 also, Jünger & Zeitler, '02, p. 207. f. Jost, Gesch d. Judenthums Vol I
 Leipzig 1857. P. 42. Note 2.

"And I perceived that other good there is none, save only that man should enjoy himself in his work; for that is his portion. For who can show him what shall become of him after his death.?" (Ecc 3:21,22)

In the Targum Neofolium a paraphrase of the Hebrew biblical text, the negative teachings of the book are counteracted by capricious additions that accentuate future life and retribution. We discern the influence of Greek philosophy in the pessimistic attitude assumed by the author of Ecclesiastes toward life and those things that make life all, i.e. a to the large majority of men. Though, his influence⁽¹⁾ has been

(1) Canon Löhle (1772) in his *Untersuchungen über den Prediger* the first one to trace greek influence in Ecclesiastes. Siegfried, Pfeider. 44, Tyler (Ecc. London '99), Phlempster, Grotzer all agree that Ecclesiastes was influenced by Greek speculation. Cheyne - Bampton Lectures '89 p 423 denies Greek influence.

Löckles & Delitzsch speak of an oriental influence. Menzel - "Der griechische Einfluss auf Prediger ..." (Halle '89) denies Greek influence.

Johnston - (Hopleins U.C. '91 June p 118) denies that Eccl could have drawn from Greek sources, and asserts that the resemblances will disappear as soon as the book is studied as a whole.

Fritzsche - *Protest Kirchengeschichte* '94. Vol. II, claims that Eccl is made up of Aphorisms gathered by a Hellenistic Jew. Unter der jüdisch-hellenistischen Schriftgelehrsamkeit.

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Breslau. W'4

by many, I think I am inclined to believe that the author of Ecclesiastes, who seems to have been a man of affairs and a man of station and wealth, had come under the influence of Greek Civilization. The fact and fashion of that day. As to the date of the book, I have come to the conclusion that it must have been the last days of the Hasmonean dynasty (Antigonos son of Aristobolus c. 40 B.C.), when things generally, were in a chaotic state for stirring up an anarchy. After the Syrian had met defeat at the hands of the Maccabees at Emmaus (105 B.C. 1 Macc 4:22) and Belshazzar 168 B.C. 1 Macc 4:28:35) the Hasmonean princes did not follow up their victory by establishing peace in their own land. The quarrel among the sons and among the members of the royal family kept the land in a condition of unrest. Such a state of affairs may have been the ^{best} ~~best~~ for the gloominess of an Ecclesiastes.

= Babylonian & pre-Babylonian astronomy - William F. ^{Harmon}.

Journal Am. Soc. Sci. pp. 133-

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Excursus.

Eden.

Opinions differ as to the home of the Eden-narrative, I am in favor of the Babylonian origin of the story. [#] As Gunkel states: "The Eden story rests upon very old traditions whose home was Babylon" (1) Goldziher's (Der Mythos von den Hebräern) matter an excellent proof for the Babylonian origin. In the description of Eden, Goldziher states, where the four streams are mentioned (2:14), the first three are geographically determined, the fourth is simply spoken of as ערב - which seems to prove, that the fourth river was as well known by name, and that its location was also a matter of knowledge among the people, that there was no need to define its location - which was in Babylon. For his editorial notice on the

(1) "Schöpfung & Chaos" - p. 16 (comp. p. 46) with "Zur

Erster Resultat, dass wir schon Baumgarten's babylonischer Kosmos

[#]For a very full & fair acknowledgment of the "Babylonian element" see Gunkel's on "Luge". "The Bible, its Origins & the Monuments" 2d ed. London '98. Chap. II.

also "A History of the Warfare of Science with Theology" Andrew White, Vol. I. N.Y. '96. p. 50 ff.

text of Ex. (in the Polygl. B) is in favor of Babylonian origin - the description of Eden in Ex. 28:13, ~~34~~³¹:16, 18 36:35 is similar and yet different from Gen 2. The prophet had before him not the narrative in Genesis, but a fuller Babylonian account, out of which that in Genesis also was probably drawn up. (cf Haupt's note ad loc. (28:13))

(Comp. also Pfeleiderer (Religionsphil. Vol I p 363. Berl '84) Schrader (RAT² 28. Jahrb. Prot. Theol. L. 124ff) speaks of a mythical tree frequently found in Assyrian monuments, which he identifies with the tree of life in the Eden story. (cf ^{wo lag das} Delitzsch ¹⁴Paradies. 198 f. Leipzig 81)

fanden, ist also: die Schöpfungsgeschichte (Gen I) wenn auch in ihrem gegenwärtigen Bestande wenig, ist nicht eine freie Construction des Verfassers, sondern geht auf sehr alte Traditionen zurück, deren Sinn wir endlich einiger Wahrscheinlichkeit in Babylonien suchen dürfen. &c.

Excursus

Burial in Old Testament

The dignity accorded to man in the Old Testament literature ⁽¹⁾ has possibly some connection with the rite of burial. Burial was regarded as indispensable to the comfort of the departed. It was hardly ever withheld in Israel. Criminals who were hanged (Deut 21:22, 23: 2) or stoned as in Joshua (7:24-26), and suicides (Joseph. Tell. Jud. III, VIII. 5) were accorded burial ⁽²⁾

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמֵוֹ בְּצֶלֶם אֱלֹהִים

(1) Gen 1: 27 2)

בָּרָא אֱתֹו דָּכָר וְנִקְבָּה בָרָא אֶתָם

(2) The corpse was an object of devout and tender respect only because it was thought that between it and the soul that had taken wing some continuing relation, needs must be, because the Hebrew mind was possessed by the poetic thought that this world and the world to come were held out, as it were arms to embrace each other. Hence it was thought that the separation of the two elements of earthly existence, body and soul,

One of the most grievous calamities that could befall a man was loss of burial, to be refused honorable interment. This is the intense frustration by the prophet of Hoth in Jeremiah (2 Kings 9:10) ⁺ It was the fate that awaited the corpses of Hoth (Jer 25:33) comp Jer 14:16. Ps 79:3 (16934) To disturb the rest of the second hour ⁺ was regarded as proof of hardness of heart and the barbarous conduct of the Carvers, who in their fanaticism tore the corpses from the graves that they might be dis-
 voured by the vultures, drew many a cry of anguish from Jewish hearts. ⁽¹⁾

Charles explains the dread of being buried on these grounds: ⁽¹⁾ "In earlier times no sacrifices could be offered to the dead unless they had received burial."

Sacrifices were offered at the grave for the grave

It did not be sudden and abrupt but he latter chief person's dug forward & lingered around the mansion which had sheltered it so long, taking its final departure only, then when death had begun to set his seal irrevocable on his work in the wretched market of Boles - the interment of the dead in that field just - French & English - of Bernadette - de la Archeologie - pp 163 ff. Freiburg '94

(1) Jehanville 634 - Robert - Aug & Dem - p 12

(2) Ecclerical Hist of the doctrine of a future life - Charles - London 179
 pp 32 f

vide p 209 principles

Dillman began against the Babylonian origin, according to the Genesis account, is original and Jewish. Holminger⁽²⁾ and Engel⁽³⁾ take the same stand. Similarly Ryke⁽⁴⁾ 'It is not probable that Jews residing in Babylon would have accepted the geographical description in 2:11-14 which contained such indefinite allusion to "Assyria", or would have introduced a mention of the fig tree (3:7), a tree which happens not to be a native of Babylon. It is better to account for the absence of allusion in the Earlier Prophets to the Paradise narrative by the supposition that for a long time the narrative may not have cleared from the mythological element, and could not, therefore, find admission among the novel and traditions of the religion of Israel.'

(1) Genesis. Vol I p 111 (Edinburgh '97)

(2) Genesis pp 43.f (Freiburg '98)

(3) Die Lösung der Paradiesfrage (Leipzig '95)

(4) The Early Narratives of Genesis pp 37 f. (London '91)

The location of Paradise has also been the source of much discussion.

The Lxx renders ^{Havilah} חַוִּילָה (2:11) by *Evilat* Jerome follows the Lxx "Evilat". The Samaritans do not read the η (at the end) in $\eta\chi\chi\eta\eta$. Kraus (J.A.R. Vol. XI p. 675) detects here a corruption of the text and reads $\chi\chi\eta\eta$. In that case the Lxx reading is plain. But even if we do not accept the emendation proposed the final form shows that the people had a notion as to the location of Paradise. Among the Fathers of the Church "Evilat" was a name current for a country.

(cf. in the last part of Paul de Lappace *Les Origines de l'Évangile* Vol. IV, page 27)

A similar tradition seems to have been preserved among the Palmyrene and Hellenistic Jews that by $\eta\chi\chi\eta\eta$, the land of India was meant.

cf. on the subject of location - "No tag das Paradieso." Delitzsch - Sept. 9 '81

(2) "No tag das Paradieso" - Houghton - "Hebr. Land & Water" 1894/95, Num. 15
also - "Revue of Paradise etc in the Publications of the Gratz College p. 40. Phila '97

more in our measure the burial in Ancestral

burial. ⁽¹⁾ This may be the reason that childlessness was looked upon as a great misfortune (Lev 18:6) ⁺

(2) The soul may conceivably be connected with the body even after death. Hence every outrage to the dead body reveals an outrage to the departed soul. ⁺⁺

Not burial only but burial in the family grave was the desire of every Israelite. Hence the frequent mention that a man was gathered to his fathers (Gen 15: 15 JE) or his people (Gen 49: 29-33 P Num 27:13 R). The deprivation of such a burial was a act of ~~disgrace~~ and condemnation (1 Kings 13: 22) comp Jer 14: 16.

Burial of dead pleasing to God. Num 12 27^h

(1) Comp. Schwally "Das Leben nach dem Tode" Thesen 22 pp 8-10

Stade - Gesch d. V. Israel I pp 387 ff

Bewährtes - Hebr Arch - Freikrug 194 pp 102, 165-167

Norack - " " I pp 192-198

וְאִם לֹא תִשָּׁעֵר וְלֹא תִשָּׁעֵר וְלֹא תִשָּׁעֵר וְלֹא תִשָּׁעֵר

"Behold if thou dost will thou wilt receive; and if not, at the door thou crouchest."

The Vulgate seems to follow the Peshito -

"Nonne si bene egeris recipies, sin autem male, statim in foribus peccatum aderit?"

Spurrrill (Notes on the text of the Book of Genesis. pp 2 Oxford 1966)

agrees with Delitzsch and Dillmann who take ^{נִשָּׂאָה} for ^{נִשָּׂאָה} inf. const. of ^{נִשָּׂאָה} and explain it from the

common phrase ^{נִשָּׂאָה פָּנֶיךָ} "to lift up one's face".

Spurrrill translates: "Is there not, if thou dost will, lifting up? and if thou dost not will, at the door thou crouchest, and towards thee is its desire, but thou oughtest to rule over it."

Tüchle in ZDM xxxv pp 134 translates:

"Ist nicht, ob du schönst Gaben bringst oder nicht, vor der Thüre die Thüre des Lebens, diese Verlangen nach dir ist aber der Herr dessen Herr werden?"

Leviticus (Leviticus 1:17) reads that the reading
 of וְהָיָה "mayest du Kothore darbringen oder
 nicht, an der Thüre lagert doch die Sünde?"

Exodus - Emulationes - Proletus 28 modo per

וְהָיָה

וְהָיָה

Talmud

The optimistic and pessimistic views of the world and of life, held by the sages of the Talmud, are important for our investigation. For the Talmud is not an independent growth, to which, a certain period can be ascribed in Judaism, but an outgrowth from the spirit that moves in the records of the Old Testament. Furthermore, parts of the Talmud⁽¹⁾ fall within the period of the New Testament. It is difficult, indeed, to formulate a scientific system, i. e., trace philosophical and theological ideas in the Talmud, which covers so many centuries, and was the work of many different men.⁽²⁾

(1) ר' אבהו (Sura 367-427) was the first compiler of the Talmud, this compilation was finished by ר' אבהו (contraction of ר' אבהו) (Sura) 488-499, Rabina was assisted by ר' יוחנן. The head of the school of Pumbeditha.

(2) The Talmud covers the period from 300 B.C. to 500 C.E.
 of Introduction to the Talmud - Michener - Cincinnati '98.

The Talmud is less optimistic and more pessimistic than the Old Testament. The cause for this is not far to seek. Things had changed, the Jews were in a depressed condition in the Diaspora & the contrast of the past present with the past that loomed up the brighter the further they were removed from it; ^{made the present appear so much darker} and added to this contradictory state of affairs was the disappointment of their Messianic hopes. But yet, if anything, the optimistic view of life and of the world seems to be the prevailing one. A convincing argument for the optimistic view is found in the Talmud - Sabbath 117^b where we read:

אמר רב יהודה אמר רב כלמה שברא הקב"ה בעולמו לא ברא דבר אחר

לבטלה ברא שכלל לכתיה ברא דבוב לפירקה יהוש לנחש ונחש

לחבשה וסמיית לעקרב

Created the world for healing wounds; the fly to heal the wound, the hornet; the mosquito for the bite of the serpent, the serpent for leprosy; and he created to heal the scorpion's bite.

(1) ^{founders of the Academy at Pumbeditha c. 300 C. E.} ר' הורבה בר יסאקא

(2) אבא אריקא (Sura c 250 C. E.)

Men refused to present a sacrifice in a few brief words. Is it the Creator and His fact suffices to prove the usefulness of everything that had been created.

As to the enjoyment of life the view is similar to that of the Old Testament. There were some who in consequence of the destruction of the Second Temple and the altar (70 C.E.) abstained from eating meat and drinking wine; they kept away from the pleasures of life, thinking that by doing this they were pleasing God. Rabbi Jehanan ben Zaccai (c. 70 C.E.), a

disciple of Hillel asked them: "מה אין אתם אוכלין בשר ויין?"
 אתם שותקין יין אמרו לו ואנאכל בשר שמענו מקריבין על גבי מזבח ועליו
 בטל נשתה יין שמוסכין על גבי המזבח מעכשיו בטל אמר להם יא"כ לחם
 ז"ה נאכל שכבר בטלו מנחות ... *806 Baba Batra*

"Why do you abstain from meat and wine?" and as they pointed to the destroyed altar on which neither meat nor libations were offered as the cause of their abstinence, the Rabbi

replied: "how you ought to abstain from drinking water, and from eating bread on account of the former meal offering, nor eat fruit on account of the former first fruits. But now, R. Johanne continued, you ought not to forget the sanctimony but that is no reason why ^{you} should turn your backs upon the world." - The Palamidi's doctors strongly disapprove the ascetic mortification of the body and abstinence from enjoyment and the cynic contempt of all luxuries that beautify life. They hold that God's Commandments are intended to enhance the value and enjoyment of life, but not to mar and make it gloomy and despicable. They refer to the Commandments of the Torah (יחי בהם דלא שי יצוה בהם דלא שי) as the Commandments (אין אף אף) and not to be by them;

In another passage we read: (ברובין 542) אם יש לך היעב לך
If thou hast the means, enjoy life's innocent pleasures.

In another passage we read: שמעון בן דומא יוצר לך
(Sabbath 30⁴) נברא כל היצולם כדלן אלא לצוות לך

Man was created for sociability,

(Baba Bathra 10^b) ר' יוחנן אומר ישמח אשתי בדבר מצוה
 R. Joshua said: "Make your wife happy by the performance
 of some good deed".

כל מי שלא ראה שמחה בית השואבה לא ראה שמחה מימיו
 (Mishnah, Succoth, Suc. V:1 - "He who has not seen the joy
 of the drawing of the water (on the sixth day of Succoth)
 has never witnessed joy in his life".

Prayers should be recited only in a cheerful frame
 of mind. (Berachoth 31^a)

"God reveals Himself to man only in the gladness
 that comes to him from some kind deed"
 Sabbath 30^b

"He who denies himself the use of wine is a
 sinner" (Ta'anith 11^a)

"No one ought to afflict himself by un-
 necessary fasting" (Ta'anith 22^b)

רבי וכו' אי דה מדה מרובה מדה פורענות קוי אומר
 (12)
 מדה טובה ממדה פורענות (Jonah 76^a)

Rabbi Jehuda (the Saint) came to the conclusion that there
 is more good than evil.

(1) ר' יבון חנניה c. 100 C.E.

(2) ר' יחזקיה הנשי (Compiler of the Mishnah 200 A.D.)

ל'עקיבא ל'ינאם יתה אדם רגיל ל'זמך כל ד'עביר רחמנה לעב

Shema 1:1

Rabbi Akiba (died 136 C.E.) said: "Man ought to accustom himself to say - all that happens God lets happen for the best".

וידבר אלהים לעד יום אין הרבה בידה שמו יצ' הרבה אלה
על השובה ולחשך קרא אלהים לילה אין כתב כיון אליה
ולחשך קרא לילה ⁽¹⁾ (Yalkut Shimon שמעוני)
Genesis, chpt 5.

The classical passage for Optimism is the discussion between the Academics of Yavneh and the Sages (70-80 C.E.)
(בית שמאי ובית הלל) For two years and a half the disciples of these rival schools were discussing the subject of existence. ⁽²⁾ One side maintained

(1) from the first half of the ^{13th} century. of Shema - Mishnah
Tractate II p. 153 (154)

(2) בית ש' נזח לו לאדם שליח נברא יותר משנברא ב'ה' נזח לו לאדם
שנברא יותר משנברא (Talmud Erubin 13^b)

of "The Religion too Society" of the "The Anthropology"
Ed. v. Hartman - 1941/82
p. 180 ff.

In Midrash Rabbah (Lev. 25: 35) to (96) 15 (96)
 the approaching death of Jacob, the patriarch, gives rise
 to some gloomy thought וַיִּקְרָבוּ יְמֵי יִשְׂרָאֵל לָמוּתוֹ "And as the
 time drew near for Israel to die", - the Midrash ex-
 plains this by quoting 1 Chr. 29: 17 בַּיּוֹם יָמֵינוּ כַּעֲשֵׂי הַיּוֹם
 "as shadows are our days on earth", and then, it con-
 tinues כִּי־נִלְוִים כְּצֶלֶל קוֹמָה - "we are only as the shadow of a wall",
 (or) כִּי־נִלְוִים כְּצֶלֶל עֵץ "as the shadow of a tree" - but
 כִּי־נִלְוִים כְּצֶלֶל עוֹף הַשָּׁמַיִם "they are ^{as} the shadow of a bird (that flies past.)"

that existence is preferable to non existence, the other, non existence is preferable. A vote has finally taken and the result was favorable to existence. (vide 218⁴)

The Talmud strongly sets itself against celibacy, which the essence and, later, some religious orders of the Church, looked upon as a superior state of perfection. Thus we read in praise of the marital state:

"He who lives without a wife is not a perfect man" (Yebamoth 63⁴)

כל אדם שאין לו אשה אינו אדם

כל אדם שאין לו אשה שריו בלא שמחה בלא ברכה בלא

עובד בלא תורה בלא שולום (Yebamoth 62⁴)

"To be unmarried is to live without joy, and blessing, without kindness, religion and peace."⁽¹⁾

אמר ר' חמא בר ח' שנישאת אדם אשה פונותיו מתפקין

(Yebamoth 63⁴) "As soon as man marries his nose cleaves".

(1) The author of the Apocalypse of Baruch (84, C.E.) seems to think differently - "Ye bridegrooms, enter not into your chambers, ye women, pray not that ye may be children, for the barren shall rejoice, & they that have no sons shall rejoice, & they that have sons shall be sorrowful" 10:13, 14 (Compare Matt 24:19, Luke 23:29)

As the Pharisaic thought predominated in Rabbinism, we find the eschatological views of the Old Testament much developed and broadened. And here, like in the pages of the Old Testament, it is the reconciliation of hard reality with the justice of a good and wise God, which lies at the bottom of the whole subject. Schechter (*Studies in Judaism*, p. 218, Phila '96) states that the most important passage in rabbinical literature relating to the solution of the problem how to reconcile the lot with the life of man, is the following: With reference to Exod 33:13 R Johanan (ר' יוחנן בן דוסא) said in the name of R Jose (ר' יוסי) that among other things, Moses also asked God to explain to him the method of His Providence, a request that was granted him. He asked God, 'why are there righteous people who are prosperous, and righteous people who do suffer; wicked who are prosperous, and

יְהוָה דִּיבֹ'ל לֹל הַשָּׁמַיִם בִּיסוּרִין יִבְאִי

יִגְלִין מִבֵּינָה יִשׁוּעָה לְעַזְבָּה

Ta'anith 8//

is known to man by God; by it man obtains
purification and atonement: by it Israel
came into possession of the best gifts, such as
the Torah, the Holy Land, and eternal life? ⁽¹⁾ —

חביבים יסורים שכשם קרבנות מרצים כך יסורים מרצים
(Sifs to Vaeth Chanan 832) ועוד יסורים מרצים יחידה בונה
"Sufferings are beloved, for as sacrifices atone, thus
sufferings atone. Sufferings have a greater atoning
power than sacrifices."

אמר ר' הונא כל שהקב"ה חפץ בו מרכאז ביסורין
R. Huna (212-297) said: "Whom God loves he chastises"
cf. Prov. 3, 12; Job, 12, 6; Prov. 3, 19 Berachoth 5a.

Consistently with this view of יסורים של אהבה - the Rabbi's
view terrestrial happiness as questionable, if
not an injurious gift. "He who passes forty

(1) cf. Baba Bathra 60b תניא ר' שמעון בן יוחאי אומר שלש
מנוגות טובות נתן ביד בני דאזל זסון לא נתן אליהו
"סורין אלו הן תורה וארץ ישראל והעולם הבא"

days without discomfort has received his full share in the world," (Ereah 16^a)

In another place we read in explanation of the passage in Gen 37: 1 (P) "And Jacob dwelt in the land of his father's sojournings, in the land of Canaan" - Jacob intended to live quietly after having been delivered from Laban and Esau. And God says to him, "is it not enough that the pious are kept for future life, shall they also be without care here. And after this came the misfortune with Joseph." (Midrash Rabbah Genesis 89 in loc (Gen 37:1))

In Talmud Sanhedrin (101^a) a similar thought is expressed! Rabbi Eliezer (ר' אליעזר בן הקנס) was lying on his bed of sickness excruciated by pain. While all the friends and disciples who visited him were overwrought with grief, Rabbi Akiba alone smiled bravely and happily. The sufferer asked him in surprise whether he felt no compassion for the suffering

upon which Akiba replied: "When thou wast prosperous in everything, when thou hadst corn and wine, oil and honey in abundance I was uneasy on thy account and thought that thou hadst already enjoyed thy world, now seeing thee in agony, my apprehensions vanished and I am full of gladness."

A most curious development of the belief in "the sufferings of love" is that the sufferings of one person can expiate and atone for the sins of another. Thus in Sanhedrin (39^a) we read:

הקב"ה מייסר את יחזקאל כדי לזרק קונוה יחס של ישראל

"God punishes Ezekiel that Israel may be cleansed from its sins."

Similarly in פסיקה דרב כהנא (Buber ed. lxxviii '68) 174

א"ר חייא בר אבא באחד בניסן מתו בנין של אהרן

ומפני מה מדבר מיתה ביום הכיפורים אלא מלמד כשם שיום

הכפורים מכפר כך מיתה של צדיקים מכפרת

R. Chisda bar Aba (274-320) said: On the first day

(1) The Pesikta is a Midrash. Vignoli, *Index de scriptis*, vol. I, p. 335 places it into the 4th cent. C.E. — Geiger & Haunberger 1700, C.E. Babel 86

of Nissan the son of Aaron died, and what is the reason that their death is remembered in the Day of Atonement, to teach that as the Day of Atonement has atoning power, thus does the death of the righteous atone.

In Talmud Sabbath (33^b) we read:

צדיקים נהפסים בעון הדור אין צדיקים בדור תזקוק

של בית רבן

"If there are righteous men in a generation they are seized for the sins of their time; if there are none the school-children must atone for the sins of others". Here we are almost upon New Testament grounds. Christianity has the teachings of sorrow applied to Jesus and gives his sorrows as proof for his Messiahship. (cf Matt 16:27 18:31 22:22. Luke 17:31 Acts 17:3)

Though, the belief in the resurrection of the body did not become one of the fundamental doctrines

Græter (Gesch. d. Juden II. 2 486f) differs from Josephus in claiming that the Sadducees did not deny the immortality of the soul.⁽¹⁾ According to the Talmud⁽²⁾ the Rabbi use of his opinion of Plato that all knowledge is reminiscence, and we are told that at the moment a child is born, an angel places his fore finger to the infant's mouth, the touch causes the soul to forget what it had learnt in heaven, and the depression in the upper lip is the mark left by the angel's finger. Furthermore, all the souls were produced at the time of creation, and the Messiah cannot appear before all souls have passed into bodies -

(3) ח"ו בן דוד בא עד שיכלו כל הנשמות שבגוף

(1) comp. Strackheim - Die Hellenen und Juden in der
pp 93ff. Mannheim '67
According to Geiger (Urschrift '57. excursus I pp 334f)

the older Samaritans denied Resurrection (cf. Eschschel
aus der Mischnah
(2) ypharmoth 62^a comp. Middoth 30^b Breslau 1845 - Geiger

(3) Kalisch - Patu x Goal - p 359 - London 180.

Concerning the immortality of the soul, or rather
some future existence, the passages are nu-
merous. אלהי נשמה שנתת בי עהורה היא אתה בראתה אתה

יצרתי אתה נבחתה בי ואתה משמרה בקרבי ואתה עתיד לטלה
(Berachoth 60^b) ממני וזה חדירה בי לעתיד לבני

"My soul, the soul Thou gavest me is pure; Thou didst
create it; Thou didst form it; Thou didst breathe
it into me; Thou preservest it within me; and
Thou wilt take it from me, but wilt restore
it to me hereafter."⁽¹⁾

ר' יעקב אומר קוּלָם קֹדֶק דוּמָה לְפִירוּדְדוֹר בְּפָנֵי הַקּוֹלָם הַבָּא
(Mishnah about 4:239) חֲקִיקָן עֲצִמָּךְ לְפִירוּדְדוֹר כְּדִי שֶׁתִּכְנַס לְעִירְקִלִין
R. Jacob (130 CE) said: "This world is like a vestibule
before the world to come. prepare thyself in this ves-
tibule that thou mayest be admitted into the hall?
The same Rabbi said: "Better is one hour of repentance
and good work in this world, than all the life

(1) This is a part of the daily prayer. See "Daily Prayer
Book - Singer - London '92 p 5

of the world to come; better is one hour of refinement of spirit in the world to come than all life of this world." (Mishnah Aboth 4:24)

In Talmud Berachoth (58^b) a Beraita is cited which proscribes the following benediction at the sight of a burial ground:

"Praised be He who has created you in right earnestness, has maintained you in righteousness, has caused you to die in righteousness and will restore you again to life in righteousness".

He who makes himself little in this world for the sake of the Law is made great in the world to come; and he who is a servant for their sake in this world is made free in the world to come" (Baba Mezia 85^b)

R Joseph ben R Jovana ben Levi was ill and fainted away, when he recovered consciousness, his father asked him what he had seen in

his moon. He said, "I saw the world upside down, the humble above, the proud below." His father said "My son, thou hast beheld the world to come (Pesachim 50^a. B. Bathra 10^b. Comp. Matt 19: 30 Mark 10: 16 Luke 13: 30

הולך אל בית עולם ל' יצחק אומר מלמד שכל צדיק
(Sabbath 152^a) יצדיק נוכחין לו עדר לבי כבודו

"Every man gets the mansion he merits" -

cf. "In my Father's house are many mansions"

John 14: 2.
יְבוֹאוּ אֶל אֲבֹתָיו וְאֶל יִצְחָק וְאֶל יַעֲקֹב וְאֶל כָּל הָאֲנָשִׁים הַלְלוֹת אֶת אֱלֹהֵי יִשְׂרָאֵל

כל ישראל יש להם חלק לעולם הבא ... זאלן ש אין

להם חלק לעקב האומר אין תחייה הימים מן ההורק
(Mishna. Sanhedrin 10:1) וְאֵין מִיָּמֵינוּ שְׁמַיִם יִפְיֶקְרוּ

"All Israel has a share in the world to come."

but these have no part in future life - he also denies that resurrection is taught in the Torah, he also maintains that there is no revelation of the Law, and the sceptic?

Whether this was taught on account of the

Sadducees, or on account of the genuine Christianity which claimed that resurrection was a Christian doctrine is difficult to determine, the explicitness of the statement would give me reason to believe that it was due to some special cause.

Every broad and liberal sentiment is given expression to by Rabbi Joshua ben Chananyah (ר' יוסי בן חנניא 60-120), who opposed to narrow national ideas, taught that righteousness shall be the test of man's claim to enter the Kingdom and not mere creed.

כדיק' אדעוה העולם יש להם חלק לעולם הבא
 (Tosephta Sanhedrin xiii. "The righteous of all nations
 comp. Maimonides - י"ד חזקה } will inherit a portion of the
 Gen. 3:10 } world to come"
 Mishnah 8: 11 }

The Midrash, and many parts of the liturgy convey the idea that the Talmudic doctors cling to the belief in the advent of a Messiah (cf. Abod. 2 to the Talmud - Meltzer's Introduction, 1894, p. 5).

thus we read in the Liturgy of the Jewish Church

אֲשֶׁר שָׂמַח לְךָ צִדְקָה יִתְחַקֵּךְ בְּפָעִימָה וְקָרְנָה בְּיָמֶיךָ פִּי
 יְלִישׁוֹרֶךָ קִרְיָתוֹ פֶּלֶא-יָהוּם

"Speedily cause the offspring of David, Thy servant,
 to flourish and let his (name) horn be exalted
 by Thy salvation, because we wait for Thy
 salvation all day"

כָּל הַנְּבִיאִים כֹּחֵן לֹא נִשְׁבְּחוּ אֶלָּא לִשְׁמוֹת הַעֲשִׂיָּה אַבְל
 לִשְׁמוֹת חֲבִירָא מִן לֹא יָדָתָה אֵלֶיהֶם דְּדִלְתִּיקָה (Berachoth)
 34b
 "the prophets, all of them, foretold only the future
 of the human faculty in earth but as to the
 future (beyond the grave) no eye but God's has
 seen it?"

The teachers of the Mishnah Tannaim are
 almost free from any teachings concerning
 A'murus. The teachers of the Talmud, Amoraim,

(1) This is part of the *ספר ברכות* "Eighteen Benedictions"
 of "Daily Benedictions" (Seder
 p. 49. London '92
 Times - Illustrated, 1887. - p. 380 - Benedictions in general after p. 28. etc.
 etc.

Then that the Babylonian Persian ideas
 concerning demons have influenced them,
 especially is this very striking in the case
 of 8:27 and 11:28 (320-375). Thus we read
 in Chullin (105b) that Abaye mentions certain
 customs which he had explained to himself
 in a single way, but later he changed
 and substituted ^adifferent explanation, thus
 he says: 'Formerly I believed that the custom
 to pour the water, which one uses for wa-
 shing his hands after a meal, upon the
 ground was due to cleanliness, but, now,
 I discovered that it is done that an evil
 spirit might not find rest on that place.'
 In Talmud (781a 17b) we are told that
 Rabbi Simon (180-1275 C.E.) could cast
 out demons. This Rabbi was on his way to Rome,
 accompanied by another Rabbi, to secure the
 repeal of an edict hostile to the Jewish faith.

When a demon called Ben Tinnelion met
 them. "May I go with you" asked the demon.
 "Let the portal come whenever it pleases" answered
 Simon. Thereupon the demon hurried on in
 front and entered into the daughter of the
 Emperor, who went mad, roaring continually
 to bring her Rabbi Simon who banished the
 demon.

In Berachoth (58^a) Satan is a slanderer,
 accuser, tempter and mischief-maker in
 general. (Comp. Baba Bathra 16^a. Nedarii 32^b.
 Sabbath 119^b)⁽¹⁾

"A sick person, a groom, a bride, and a woman in
 confinement, a mourner and a scholar, while free
 in day, had to protect themselves at night from
 demons." (Berachoth 54^b)

(1) Comp. a most scientific and learned investigation
 concerning Satan in Heinrich Scholten's *Die Mystik Talmud*
 Reg. 817 (1889)
 also Jaell - "Der Dämonismus" in *Zeitschrift für
 jüdische Theologie und Wissenschaft* Breslau '81
 14. 177.

"In three points do demons resemble angels and in three, man - they have wings, flew from one end of the world to the other and knew the future; - like man - They eat, increase and die." (Chagigah 16^a)

In Mishnah Aboth (5: 6) we are told that God created in the twilight of the 6th day the נפלים (maxxigen or nocentes).

The division of the biblical sheol into Paradise and Hell seems to be complete in the Talmud.

Thus when Rabbi Yochanan was dying, his disciples who had gathered around the teacher's couch, asked him נר ישראל ... יפה חתה בוכה אחר

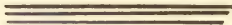
להם ... שיש לפני שני דרכים אחת של קן עדן ואחת של
(Berachoth 28^b) נרנים ייני יודיע בידיו מוליכים חתה,

"light of Israel ... they dost thou weep? and he replied - "Two paths are open before me, the one leading to Paradise, the other to Gehena, I know not which of them will be my doom."

"God created Eden that the pious may rejoice,
and Gehena for the sinners" (Pesachim 54^a)
"All those who go into Gehena ascend again
into Paradise" (Baba Metzia 58^a)

משפט רשעים בגיהנם ב' חדש (משניות עריות פרק ב'
 Temp. Talmud - Rosh ha-shanah } "The judgment of the sinners
 17^a } tests twelve months in Gehena"

cf מוסד נרנא and סדר קידון in Jellinek's "Beth
 Hamidrash Vol. I. III
 also - Hebrew visions of Hell and Paradise - Gaster -
 in "Transactions of Royal Asiatic Society 1893 p 571
 also - Zimm - Gottesd. Vort. - 2nd Ed. p 149 note 3.



New Testament

Introduction

Bacon is saying that prosperity is the blessing of the Old Testament and adversity of the New¹¹ is the epigrammatic exaggeration of a truth. The general idea that pervades the Old Testament, as has been shown, is, that at last, after a short space of trial, painfulness to the law must be rewarded by outward success; whereas in the New Testament, looking at calamity, suffering and conflict with evil, as the necessary means for spiritual development, and regarding the whole course of life of the individual and of mankind as opportunity for such development, is prepared to see divine justice and divine love, even in the darkest sorrows and the most outbreaks of the fiercest evil.

Jesus and Paul did not found a new religion.

(1) Bacon's Essays p 17. London '77

But draw upon Judaism and Paganism for
the material that went into the foundation
of Christianity. The individualism, which
first made itself felt in the Rabbinal li-
terature of the Old Testament, and became
more distinct in the Apocryphal and Jewish
degraphic writings, finds, in primitive
Christianity, its fullest development. The
nation's solidarity, which was essential both,
for the preservation and limitation of the
old clerical world, appears no longer in the
New Testament. The care of the New Testament
times, and even later, was his own
nation; he of the Christian his own soul.
In the New Testament thinking, the individual is
never lost sight of; he he sinners or friends,
can he is included in the care of divine
Providence, and by faith in the Redeemer he
inherits the Kingdom of Heaven.

That the Reformation Christianity is properly
distinctly Protestant will be shown in
what follows.

Have the Germanistic tendencies in Reformation
Christianity been brought into it from outside
sources, or do they mark a necessary
step in the thought life of the early Christians?
Schopenhauer⁽¹⁾ and others⁽²⁾ trace the Reformation in
Christianity largely to Buddhism. But he goes
further against the moral and social conditions
of his day. In Buddhism moral reformation
was to be wrought, not so much through positive
moral and physical discipline, as in Christian-
ity, so through ascetic process, renunciation.

(1) "Das Christenthum hat Buddhismus Blut im Ruche...." *Die neue
früher.* 1845
"Das christenthum hat eine Antichristliche
Seite." 1847

lehre weil es Individuen Geistes und daher, wahr als Wahr-
scheinlich, auch Indischer Ursprung ist, vönniglich nur
unter ägyptischer Vermittelung? - Die Welt als Ich. 1843
"In Wahrheit ist nicht das Indentum, mit seiner
Vater Brahma & Buddhisten, dem Geiste und der christlichen Tugend
nach, dem Christenthum verwandt. - Ibid. 734.

(2) cf. Schopenhauer, *Die Welt als Ich*, 1843, 1844, 1845.

R. Lydel - *Evangelium & Buddhismus* 1842

'Entrance into Nirvana,' whereby the soul over-
 shed from torments of transmigration, and
 the individual was brought into unconscious
 unity with the all. Yet, Christianity is fun-
 damentally related to the basal thought as
 taught by Buddha. It is also Pessimism.
 This life is under a curse. Under life alone
 spells freedom. The difference between the two
 religion is - Buddhism predicative to all
 life the curse. Christianity contends that the
 original life was free from curse, and ulti-
 mate life will again be free from the doom.
 Then Christianity avoids the extreme pessimism
 of Buddha. It does so by the doctrine, that
 evil is not a permanent, and indestruc-
 tible ingredient of existence. Buddha does
 Jesus make the assertion, that sin is in-
mate the body, or evil inherent in mat-
 ter. Not that which enters into the world defile-

men, but that which proceeds out of his mouth
 defiles man." ¹⁰ It is true, Paul, who firmly adop-
 ted from Paganism and, more especially, influ-
 enced by the so-called alexandrian school
 of philosophy, taught, as we shall see later on,
 that matter is inherently evil.

Another distinction between Christianity and Buddhism
 is, that while Christianity accentuates the unity
 of earthly goals it points to the eternal
 contents of this life and to work to be done
 for that purpose. Buddhism, on the other hand, gives
 to our life a final conclusion by the idea
 of Immortality - Christianity also does not satisfy
 itself with the negative side of Pessimism. ¹¹

Buddhism desires not only a future life but a Supreme Being, etc.

(1) So können wir in 17. und 18. Versen des christlichen
 Weltanschauung die im Pessimismus liegende Wahrheit anerkennen und
 zugleich aber auf dem Boden dieser Weltanschauung die Elemente zu
 einer Überwindung des in der Negativität verharrenden einseitigen
 Pessimismus und damit zur Erreichung des wahren, zudauernden Kern
 der christlichen Weltanschauung gelangen. (Buddhismus, S. 171)

(2) In den Schriften des Buddhismus fehlt jede positive Andeutung
 eines höchsten Wesens, als Prinzip der Schöpfung. . . .
 Schöpfungslehre - Satz vom Grunde. Vol. II.
 # Matt 15:11

I am of the opinion that Christianity was influ-
 enced nearish home. The resemblance between
 Christianity and Buddhism while striking,
 is possibly accidental, underlying more or
 less all systems of philosophy and religion
 in some stage of their development. The re-
 semblances between Christianity and Essenism
 seem to be more far reaching; they both flour-
 ished among the descendants of the patri-
 archs and prophets and were united by the
 magic tie of common traditions. Thus the
 historian Jacobus states⁽¹⁾ "Iesus must have been
 powerfully attracted by the Essenes who had a
 contemplative life apart from the world
 and its vanities. Like the Essenes, Iesus highly
 esteemed self-inflicted poverty and despised

(1) Gesch. d. Jud. Vol II p. 281-299 (Engl. ed. Vol II pp. 150, 151)

Volkman - Das vierte Buch Extra - Zürich '58 p. 11 - "Essenismus
 ist die Vorgeschichte des Christenthums".

mannen and riches⁽¹⁾. Joy holds a similar view⁽²⁾.
 "It is not impossible that he (Jesus) may have
 been attracted by that self-abnegation which
 the party is strikingly illustrated. The Essene
 practices of non-resistance and abandonment
 of claim to private property were
 doubtless well known in Palestine in the
 first half of the first century and may have
 been sympathized with by many persons."
 The independence of Christianity, denying Essene
 influence, is strongly defended by Keim in
 his Wortbuch lectures⁽³⁾. The argument is in details
 of secondary importance. The difference is
 one of principle. Essene separatism, the
 formation of a small and strictly closed
 society to realize the ideal of ceremonial
 purity, has nothing Christian in it and
 conversely the Christian propaganda

Jesus partially shared the views of the Essenes & marriage
 (Matt 9: 11) like them is repugnant, every form of such purity
 Jesus also proclaimed unceremoniousness (Matt 23: 18)

8: 2-4

(2) Judaism & Christianity, Boston '72 p. 256

Mark 1: 40-45

3: 20-22

(3) 1862 pp 215 f

Luke 5: 12-15, 17-18.

Die, philologische Beschreibung des Therapeuten ist ein epistolisches Instrument.
Graetz. Vol III. Note 10.

for the meaning of *κοινωνία* is in no way Eastern.¹
 Essenism, which Kuehn² characterizes as "a sectic
 communism", rose towards the middle of the
 second century B.C. after the attempt of Antiochus
 Epiphanes to Hellenize the Jews. What we know
 of the Essenes is given by Philo⁽³⁾ in the famous
 way in the *Therapeutae* (*De Vita Contemplativa*),
 which substantially agrees with the account
 furnished by Josephus.⁽³⁾ Among the Essenes
 community of goods was established. This charac-
 teristic of Essenism was not simply approved
 but directly recommended in his *Hebr. Predigten*
 "And all that believed were together and had all
 things common and they sold their possessions
 and goods and parted them to all according to
 each man had need" (Acts 2:44, 45)

- 1) *Therapeutae* 182 pp 218 f. comp. Lucius - also Essenism in *Therapeutae*
 2) *Essenism* 182 pp 218 f. comp. Lucius - also Essenism in *Therapeutae*
 3) It is now established that Philo could not have been the author of the
 treatise, it was composed in the 3rd cent. C.E. in defence & commendation
 of the asceticism practised by many Christians.
 (Lucius - *De Therapeutae* & *De Thallus* in *De Vita Contemplativa*)
 (Haseburg '80)
 also, *Schöner Neol. u. Aemterzeit*. '80 pp 111-218

(3) Dr. Bell *jud. Bk 2* n^o Chapt VIII
 also Pliny - *hist Nat* 5:17

Such a state of things was possible in a small society pervaded by an overpowering religious enthusiasm, and by an intense conviction that the end of the world was at hand.

It became, however, not certain how far this communistic organization extended.⁽¹⁾

The interpretation in the New Testament to give ideas, and the reference to the rich, now that it was by no means universal. Ideas of common property, income, capital, &c. among the early Christians, and in the second century it was the boast of Tertullian, that all things are common among us, except our wives.⁽²⁾ The Essenes eschewed all bloody sacrifices, attached virtue to celibacy and to extreme abstinences in eating and drinking, and formed themselves into communities, but under the Terapeutae

(1) Acts 5: 18

(2) Book 39 of W. E. A. Arberry - Democracy & Liberty, vol. 3, p. 177
Chapter VIII

they did not live in monasteries, similarly Primitive Christianity pivots in its morality on self-abnegation and the death of the flesh as the highest good of man in this vale of tears. Jesus who conceived his mission to be a much broader one than that of the Pharisees could not have very well adopted all their practices, he adopted what suited his purpose.

During the life of Jesus the Essenes played no historic role, and this possibly accounts for the fact that neither Talmud nor Gospel mention them. After the destruction of the Second Commonwealth (70 A.D.) they were merged into the Ebionites,¹⁾ who in a body announced Christianity. The Ebionistic movement was of short duration, yet long enough to deposit the germ of monasticism into Christianity - or rather the Christian Church (Catholic)

(1) ¹⁾ ²⁾ ³⁾ ⁴⁾ ⁵⁾ ⁶⁾ ⁷⁾ ⁸⁾ ⁹⁾ ¹⁰⁾ ¹¹⁾ ¹²⁾ ¹³⁾ ¹⁴⁾ ¹⁵⁾ ¹⁶⁾ ¹⁷⁾ ¹⁸⁾ ¹⁹⁾ ²⁰⁾ ²¹⁾ ²²⁾ ²³⁾ ²⁴⁾ ²⁵⁾ ²⁶⁾ ²⁷⁾ ²⁸⁾ ²⁹⁾ ³⁰⁾ ³¹⁾ ³²⁾ ³³⁾ ³⁴⁾ ³⁵⁾ ³⁶⁾ ³⁷⁾ ³⁸⁾ ³⁹⁾ ⁴⁰⁾ ⁴¹⁾ ⁴²⁾ ⁴³⁾ ⁴⁴⁾ ⁴⁵⁾ ⁴⁶⁾ ⁴⁷⁾ ⁴⁸⁾ ⁴⁹⁾ ⁵⁰⁾ ⁵¹⁾ ⁵²⁾ ⁵³⁾ ⁵⁴⁾ ⁵⁵⁾ ⁵⁶⁾ ⁵⁷⁾ ⁵⁸⁾ ⁵⁹⁾ ⁶⁰⁾ ⁶¹⁾ ⁶²⁾ ⁶³⁾ ⁶⁴⁾ ⁶⁵⁾ ⁶⁶⁾ ⁶⁷⁾ ⁶⁸⁾ ⁶⁹⁾ ⁷⁰⁾ ⁷¹⁾ ⁷²⁾ ⁷³⁾ ⁷⁴⁾ ⁷⁵⁾ ⁷⁶⁾ ⁷⁷⁾ ⁷⁸⁾ ⁷⁹⁾ ⁸⁰⁾ ⁸¹⁾ ⁸²⁾ ⁸³⁾ ⁸⁴⁾ ⁸⁵⁾ ⁸⁶⁾ ⁸⁷⁾ ⁸⁸⁾ ⁸⁹⁾ ⁹⁰⁾ ⁹¹⁾ ⁹²⁾ ⁹³⁾ ⁹⁴⁾ ⁹⁵⁾ ⁹⁶⁾ ⁹⁷⁾ ⁹⁸⁾ ⁹⁹⁾ ¹⁰⁰⁾ ¹⁰¹⁾ ¹⁰²⁾ ¹⁰³⁾ ¹⁰⁴⁾ ¹⁰⁵⁾ ¹⁰⁶⁾ ¹⁰⁷⁾ ¹⁰⁸⁾ ¹⁰⁹⁾ ¹¹⁰⁾ ¹¹¹⁾ ¹¹²⁾ ¹¹³⁾ ¹¹⁴⁾ ¹¹⁵⁾ ¹¹⁶⁾ ¹¹⁷⁾ ¹¹⁸⁾ ¹¹⁹⁾ ¹²⁰⁾ ¹²¹⁾ ¹²²⁾ ¹²³⁾ ¹²⁴⁾ ¹²⁵⁾ ¹²⁶⁾ ¹²⁷⁾ ¹²⁸⁾ ¹²⁹⁾ ¹³⁰⁾ ¹³¹⁾ ¹³²⁾ ¹³³⁾ ¹³⁴⁾ ¹³⁵⁾ ¹³⁶⁾ ¹³⁷⁾ ¹³⁸⁾ ¹³⁹⁾ ¹⁴⁰⁾ ¹⁴¹⁾ ¹⁴²⁾ ¹⁴³⁾ ¹⁴⁴⁾ ¹⁴⁵⁾ ¹⁴⁶⁾ ¹⁴⁷⁾ ¹⁴⁸⁾ ¹⁴⁹⁾ ¹⁵⁰⁾ ¹⁵¹⁾ ¹⁵²⁾ ¹⁵³⁾ ¹⁵⁴⁾ ¹⁵⁵⁾ ¹⁵⁶⁾ ¹⁵⁷⁾ ¹⁵⁸⁾ ¹⁵⁹⁾ ¹⁶⁰⁾ ¹⁶¹⁾ ¹⁶²⁾ ¹⁶³⁾ ¹⁶⁴⁾ ¹⁶⁵⁾ ¹⁶⁶⁾ ¹⁶⁷⁾ ¹⁶⁸⁾ ¹⁶⁹⁾ ¹⁷⁰⁾ ¹⁷¹⁾ ¹⁷²⁾ ¹⁷³⁾ ¹⁷⁴⁾ ¹⁷⁵⁾ ¹⁷⁶⁾ ¹⁷⁷⁾ ¹⁷⁸⁾ ¹⁷⁹⁾ ¹⁸⁰⁾ ¹⁸¹⁾ ¹⁸²⁾ ¹⁸³⁾ ¹⁸⁴⁾ ¹⁸⁵⁾ ¹⁸⁶⁾ ¹⁸⁷⁾ ¹⁸⁸⁾ ¹⁸⁹⁾ ¹⁹⁰⁾ ¹⁹¹⁾ ¹⁹²⁾ ¹⁹³⁾ ¹⁹⁴⁾ ¹⁹⁵⁾ ¹⁹⁶⁾ ¹⁹⁷⁾ ¹⁹⁸⁾ ¹⁹⁹⁾ ²⁰⁰⁾ ²⁰¹⁾ ²⁰²⁾ ²⁰³⁾ ²⁰⁴⁾ ²⁰⁵⁾ ²⁰⁶⁾ ²⁰⁷⁾ ²⁰⁸⁾ ²⁰⁹⁾ ²¹⁰⁾ ²¹¹⁾ ²¹²⁾ ²¹³⁾ ²¹⁴⁾ ²¹⁵⁾ ²¹⁶⁾ ²¹⁷⁾ ²¹⁸⁾ ²¹⁹⁾ ²²⁰⁾ ²²¹⁾ 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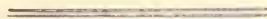
But we must remember, bear in mind that Christianity is not the unendinggoing Positivism, for Positivism is the doctrine of agnosticism and agnosticism is dead with the admission that atheism always follows agnosticism, and agnosticism always leads to brutality, and brutality always results into violence, smothering the latent passions that lurk in the heart of man. Christianity is the announcement of a hope which lifts man out of his impotence into a new joyousness of life. He need not pick up the battle for lost before it is begun; it is all vanity. The Christian goes forward into life's battle with the certainty of victory. "This is the victory that overcomes the world, even our faith" (1 John 5:4) αὕτη ἐστὶν ἡ νίκη ἣ νικᾷ τὸν κόσμον, ἡ πίστις ἡμῶν.

From this view-point Positivism and Christianity are the two great contrasts. They are in

not unfrequently said to be closely related.

Christianity is pessimistic, ^{because} it declares
the earth to be a vale of tears. No, they are re-
lated as contrasts, are related. Both proclaim
the misery of the earth, and the inability of
one's own will. "But, while Pessimism makes
pain a subject of pride; Christianity makes
use of the fact to point to those "hills from
whence cometh my help". . . . (1)

16 Thine, Father
and Son and Holy Spirit



(1) Luthardt - Die Medizin & Weltanschauung - pp. 187 ff.

Leipzig '80.

Unold - Aufgeben & Leben des Menschenlebens

Leipzig '99.



The Kingdom of God (New Testament)

The fundamental hope of Christianity at its birth was faith in the coming inauguration of the Kingdom of God⁽¹⁾, which would renew the world and establish in it the everlasting liberty of man. The eschatology of the Synoptic Gospels deals with the consummation of the Kingdom of God which is there set forth. As the Kingdom of God and its inauguration to the divine mission of the Messiah, so also it will owe to him its consummation. The phrase^{problem} of the Kingdom of God or of heaven, a phrase so common in the New Testament, is found only in a circumscribed form in the Old Testament, and it is well to describe^{not} a locality, but, rather, to denote a state of affairs in earth, in which the will of heaven would be generally obeyed without the further intervention of human law and government.

מֶלֶךְ שָׁמַיָּם and מֶלֶךְ אֶרֶץ
do not occur in the A.T., there we
have the idea expressed in Exod 15:18(R)
(continued next page)
יְהוָה יִשְׁרָאֵל יִשְׁרָאֵל
Jeh will rule forever and ever.

of his second coming appears in connection with his first mention of his going away from them. Having foretold his death in Mark 8: 31, he speaks of his return in Mark 8: 38. "And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the chief priests, and the scribes, and be killed, and after three days rise again: for so shall the Son of man be ashamed of me and of my words in this adulterous and sinful generation; the Son of man also shall be ashamed of him, when he cometh in the glory of his Father, with the holy angels."

Lech 14: 9 ^{לע} ויהי לי לעזר עז-כז-הארץ ביום ההוא יהיה יי אחד ושמו אחד

"And the Lord shall be King over all the earth: in that day shall the Lord be one and His name one."

"For to Yhwh belong the Kingdom" — (Ps 22: 28) פס פלי הבעל דכ

Ps 145: 13 ילכותה מלכות כל עולם ועולם וזוהי מלכותה בכל עולם ועולם

"My Kingdom is a Kingdom throughout the ages,

My dominion endures for ever and ever"

On several occasions Jesus declares to his followers that they would not fast until before having seen and received his second advent (Ταρωβλα); all the first generation of Christians believed that at any moment they might behold in the sky the great sign which was to foretell the advent of the Son of Man.⁽¹⁾ His belief was in harmony with the whole view of the world at that time. The hopes, Jesus aroused in the hearts of the people, pointed to a world of catastrophe and surprises,⁽²⁾

Everything was to be changed in a moment.

1) Matt 10:23 24:3-14 29-31 Mark 14:62 Luke 12:40, 21:33,

2) "But the day of the Lord will come as a thief, when the heavens shall pass away with great noise, & the heavenly bodies shall be

kindled with great heat & the earth & the works that are therein shall be burned up." (II Peter 3:10)

Already Jesus speaks of an עת צרה "a time of trial" as the precursor of the Messiah.

According to Jewish apocalyptic there were to precede the advent of the Messianic kingdom, there are part of the terrible pains of the Messiah.

חורבן ירושלים & חורבן בית המקדש of Micah 3:12 & 4:1
Apoc Baruch 27:12-5 also Matt 24:18

There will be also famine, & great disturbances in nature Baruch 27:6
4 Cor. 10:22, 23. of Matt 24:27

There will also be civil war and all kind of political upheavals.
Baruch 48:32. 4 Cor 15:15 of Matt 24:6.

and finally an increase of evil & lawlessness & so 5:2
"In the last days wickedness shall come." II Tim 3:1. of Matt 24:12
will - last - times Christ in Pauling's Bible Dict. 2:619

in the twinkling of an eye at the sound of the great trumpet. ^{at} The true believers are to be caught up into heaven, and set upon thrones provided for them. The unbelievers are to be cast into a sea of fire, and brimstone. God has sent his son upon earth to reveal the true light and to establish miraculously the Kingdom of Heaven. "Repent ye, for the Kingdom of Heaven is at hand" ⁽¹⁾ is the message prominent for the disciples to preach. And as ye go, preach, saying, the Kingdom of Heaven is at hand." ⁽²⁾

Dean (Pseudepigrapha. Edinburgh '91) p/3 - "Throughout all the Pseudepigrapha books the theme of the Kingdom is to be preached in by extraordinary calamities consequent on excessive moral evil, & characterized by an universal degeneracy alike in animal & vegetable life."

(1) Matt 4:17

וַיֵּצֵא יֵשׁוּעַ מִנָּחָשׁ קָרָה לָבִיא

וַיֵּצֵא יֵשׁוּעַ מִנָּחָשׁ קָרָה לָבִיא

(2) Matt 10:7

וַיֵּצֵא יֵשׁוּעַ מִנָּחָשׁ קָרָה לָבִיא

וַיֵּצֵא יֵשׁוּעַ מִנָּחָשׁ קָרָה לָבִיא

The agency of the Messiah was looked to, for the consummation of these happy hopes. For the Messiah now assumes a position and rank of in the past, and membership of the Kingdom is constituted, for very and predominantly through personal relationship to its divine head. The Kingdom of God is referred to by Jesus as the burden of his message, "it was the one thing that Jesus preached and taught, and in the presence of which everything else was subsidiary."⁽²⁾ The qualifications for entrance into the Kingdom are enumerated in the sermon on the Mount and are purely ethical and spiritual. Jesus' conception

(1) Wer, wie ich jetzt sage, dass Jesus mit dem Ruf "Kehret um, denn die Zeit, in der das Königreich Gottes ist, ist vor der Thür", also mit der Verkündigung eines neuen Reiches und eines auf das Reich folgenden Weltalters aufgetreten ist, wir wissen, dass dies der Kern ist, um den herum Christentum und Kirche sich kristallisiert haben.
Lagarde - Mittl. IV, Göttingen 1911

(2) Matt 4:17 comp. Luke 6:10; 13:40-50.

of the Kingdom ^{as} already present, belongs
 to the beginning of his ministry. "But when
 John the Baptist sent his disciples to Jesus
 and said: 'Art thou he that should come,
 or are we to look for another?' Jesus answered:
 'Go your way and tell John the things which ye do
 hear and see. The blind receive their sight, ...
and the deaf are raised up, and the poor have
their eyes opened with the announcement that the
 Kingdom was near at hand. By the Kingdom of God
 he could understand nothing else but what the
 people of his time understood by it. He might
 have also said - 'the Day of the Lord' - 'the Judgment
 is near at hand'. But among his generation the
 other expression was more common." *Wichmann, Israelitische u.
 jüdische Gesetz Sept 2. v.*
 Nestle who in *Philosophie Sacra* (Berl 1860 p 50), quotes
 Willmann, approving his view that Kingdom of God is used
 to all uses of the word, and to the Judgment near at hand,
 points to the last phrase for the correctness of his view to
 a reading of the Greek *hēnē* instead of *hēnē* (antiqua
 (Luke 10:12)

good tidings preached to them. And blessed is he
 whosoever shall find none occasion of stum-
 bling in me.⁽¹⁾ By the words thus
 enumerated John the Baptist is to recognise
 that the Kingdom has come.⁽²⁾ On the other hand,
 as the Kingdom, according to Jewish conception
 of it, could only be truly realised in its com-
 pleted form, in this sense the Kingdom is
 still conceived as in the future. The true Mes-
 sianic Kingdom begins on earth, and will
 be consummated in Heaven; it is not tempo-
 rary but eternal. And this Kingdom is not to
 be of slow growth, but it will be set up by divine
 intervention at his second coming.⁽³⁾

(1) "The Kingdom of God comes not with observation; neither
 shall they say, Lo, here! or, there, for lo, The Kingdom of
 God is within you" (Luke 17:20) of Charles

*A critical history of
 the doctrine of a future life
 p. 215. London 79*

(2) of Matt 12:28; 6:33. Luke 17:21.

(3) Matt 24:29-32.

The Kingdom of God represents to Jesus "the better life and he is fond of contrasting the life with to our life in a future. For whoever would save his life shall lose it, and whoever shall lose his life for my sake and the gospel shall save it. For what shall it profit a man, to gain the whole world, and forfeit his life?" (Mark 8: 35, 36) ὃς παρὰ τὴν ψυχὴν αὐτοῦ βούλει ἀπολάβει αὐτήν. ὃς δ' ἂν ἀπολάβει τὴν ψυχὴν αὐτοῦ ἑνὶ κῆρτι καὶ τὸν σώζονται οὗτοι βούλει αὐτήν: τί γὰρ ωφελεία ἀνθρώπου εἰν κερδέσθαι τὸν κόσμον ὅλον καὶ ἑαυτὸν ὑπομένει τὴν ψυχὴν αὐτοῦ.

All the religious hopes which had thrilled the hearts of the noblest of his country's children - the expectation of a more perfect and wide-spread knowledge of God

of rest to the soul, and peace between God and man, all these he combined into one glorious vision, looking for it, bright and clear in the distant future at the founding of the Kingdom of Heaven."

REVEREND - The Bible for Learners -

pp. 150-152

Vol. III Boston '79

Now then, never "enter into life" *εις την ζωην εισελθαι* rather, en-
gagingly with "enter into the Kingdom of God" ⁽¹⁾

"And if thy hand cause thee to stumble, cut it off: it is good
for thee to enter life maimed, rather than having thy
two hands to go into Gehenna . . . (Mark 9:43)

"And if thine eye cause thee to stumble, cast it out; it
is good for thee to "enter the Kingdom of God" with one
eye, rather than having two eyes to be cast into Gehenna..."
(ibid 47)

We must bear in mind that there is a
difference between what Jesus preached, and
what his disciples understood his preaching
to be in reference to the Kingdom of God. Jesus
preached a Kingdom, that was to begin here on
earth in the hearts of those who had faith in
the insufficiency of this life and were longing for
a more complete life, but the realization of the
Kingdom in its full glory was to take place in
the future - in Heaven. The disciples under-
stood that the Kingdom was to be wholly realized

(1) *εἰσελθὼν εἰς τὴν βασιλειᾶν τοῦ θεοῦ.*

This hope of the disciples is, possibly, based upon
 Matt 3:11; where John the Baptist says "I indeed
 baptize you in water to repentance, but he that
 comes after me is mightier than I."

"The Kingdom of God" in the New Testament is not
 a new conception, but finds its prototype in
 the visions and dreams of Israel's seers; ⁽²⁾ does, then,
 "the Messiah" in the New Testament go back to
 the same source, or is it an independent creation
 of Jesus and the apostles?

(1) נָתַן יְהוָה מַעֲשֵׂה אֱלֹהִים בְּיָדָם לְשׂוֹמְרֵי צֶדֶק הַבָּא יְחִירֵי חַסֵּד הוּא מִיָּדוֹ
 (Matt 3:12) Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ
 ὀπίωπιον ἐρχόμενος (ἐρχομενος σου ἔσθι).

(2) vide. excursus. "New Testament conceptions traced
 to the Old Testament" p. 326

to rule over the earth.

The earliest traces of the Messianic idea, of the belief in a Messiah, who would come either to judge the world, or be a ruler after the great day of judgment, are found in the apocryphal and pseudepigraphic literature.⁽¹⁾ When the Hasmonean dynasty (135-37 B.C.) had failed to fulfill the high hopes and expectations of the people, which the author of Daniel believed would be realized by them,⁽²⁾ the vulgar national idea of the Messiah took its rise upon Jewish soil, and remained the prevailing belief in the solution of the problem which the adversity of life presented to the faithful. Now, the republican leaders, the prophets of Israel, the Galilean expected for their part that the Messiah would put an end to the mighty emperor, the Roman empire and restore the golden age of Davidic

(1) See Psalterial 17:24-41, also Ezech 18. Sibyl II 652-666
Kerach 40:16-38
(2) Dan 7:27; 9:26, 27; 11:40 ff.

dominion. The School of Shammai seemed to have added to their idea of the Messiah the practice of religious rites, and ceremonies, and the profoundest moral purity. The Hillelites, who were less traditional and, further, more as followers of Shammai, pictured the Messiah, as a Prince of Peace, coming, not to the conception of the Messiah of the New Testament. All agreed that the Messiah must be a son of the House of David, and in fact, the expression 'Son of David' became in course of time equivalent to Messiah. (1) The Essenes gave, most likely, the most radical turn to the Messianic ideal. Their whole life having for its object the advancement of the Kingdom of God, their ascetic practices was its space this coming. (2) They did not look for the

- (1) Herzfeld - Gesch. d. Volkes Israel - Nordhausen '57, Vol I 183
 also, Geiger - Das Judentum & seine Geschichte - Breslau '64 - section 10 - 190-117 ff.
 also, Stejneger - Die Schrift des Lebens - 4th ed. Mannheim '72 Chapter XXI
 Grätz - Hist. of the Jews - Phila. - 2nd ed. 1853-1855
 " - Gesch. d. Jud. - Leipzig '88 III. pp. 52, 273 ff. 4th ed.

Marxism in the role of an emancipator from political
 thralldom. The essence, from whom the first cry - The
 Marxism is Drawing - went forth, looked for a Messiah
 that would lay the ax to the root of the evils
 that afflicted even the whole world. He wanted
 change the world, that seemed out of joint,
 and establish a society permeated with ideals
 of helpfulness and unselfishness. His social
 life was to accelerate the better times, for self
 survival was his only antidote for the utter in-
 continentness and degeneracy of that time.
 The ancient world had become morally so corrupt
 that drastic measures had to be applied to
 bring about a change. The political situation
 of the Jews was not given them, there up to the
 indifference of the Roman world reflected the
 depths of degradation into which they had
 sunk. Communitistic societies had been formed
 to escape the threatening clouds that were gathering.

(1) "Of all the utopias born of those aspirations for a new state
 of mankind, intended to realize what higher society might & progress,
 the most original was undoubtedly the attempt of the religious
 movement led by the Jews."

It was John the Baptist, who as a member of the Samaritan Community preached the Kingdom of God on the banks of the Jordan. In those days came John the Baptist, preaching in the wilderness of Judaea, saying, Repent ye for the kingdom of heaven is at hand. ^{Matth 3: 12.}
 John intended to proceed at once, as has been the usage among his brethren, to practical measures of inaugurating the Messianic time, by forming a community of future subjects. He required repentance as the very first step, and baptism is to be its outward symbol. Herod Antipas, the Prince of Galilee, looked upon these novel movements with disfavor and alarm, seeing in them the germ of a rebellion; he had, therefore John arrested and sent to the castle of Machabees (Mazara) where John was later beheaded.

Peace having been made between the Samaritans and the Jews, the Antiochian community, inspired by the enthusiastic preaching of John, was baptised

(1) East of the Dead Sea, North of the Arnon, on the far, then boundary of Persia.

by him (Matt 3:13). After John's death, Jesus
 takes up the broken work and begins his mes-
 sage by proclaiming "Repent ye for the kingdom
 of heaven is at hand" *Ἠταροστε ὑποτασσάτω ὑπακούσθαι*

τῷ οὐρανῷ (Matt 4:17)

The Messiah, as conceived by Jesus, differs in many
 respects from the Messiah of the Old Testament. The
 ancient Hebrews had dreamed of a Messiah as a
 monarch, of whom David's grandson was
 the type. He at the head of the chosen people was
 to free them from the hated rule of the heathen.
 This idea is also supported by the statement of
 Josephus that the Jews derived their strongest inspi-
 ration to rise against the Romans from a prophecy
 which promised them that one going forth from Judaea
 would become the ruler of the whole world.

(1) Josephus - Bell. Jud. - Bk VII 5:4.

cf Tacitus Hist. 5:13.

also, Sueton, Vesp. Chapt IV, "Percrebuerat Oriente Iude-
 vetus et constans opinio, esse in fatis, ut eo tem-
 pore Iudaea profecti regnum paterentur."

Such a Messiah, according to Jesus, would be the
 servant of Satan, not an instrument in the hand
 of God. The true Messiah was to do nothing for any
 worldly aggrandizement of himself or his followers.
 His office required him to lead a life of self-sacrifice
 and worldly abasement which was to be
 ended by a death of torture. "The Son of man shall
 be delivered up into the hands of men; and they
 shall kill him" (Matt 17: 22, 23^a)⁽¹⁾

The parable, Matt 17: 1-10 which relates Jesus being
 tempted by the devil in the wilderness presents
 a view of the Messiah's life opposed to all our expectations.
The Jews had harbored respecting the Messiah, and

(1) Thus Rabbi Jochanan ben Saccai (ר' יוחנן בן סכאי) (c. 80-100 C.E.)
 Mishna Berakoth 18:7.

ש"י יתנו ב"י לטעם יתערך לרבה אפי' לרבה רמקריבין

בדרוע ולקרב הערוחקין בדרוע... אל"ס לעשות שלום בעולם

שנאער (פלאכי' ל') הנני שולח לכם את אליהו הנביא... והשיב לב
 אבות על בנים ולב בנים על אבותם :

"The Prophet Elijah shall not come to declare anything clean or unclean,
 nor to disqualify persons who are believed to be qualified for joining
 the congregation of the Lord but he will come to establish
 peace on earth, as it is in Malachi . . . "He shall turn the hearts
 of the fathers to the children"

Rabbi Jochanan claimed this to have been a tradition
 handed down from the time of Moses.

to all the ambitious and worldly hopes of his followers.

Jesus commands the insight of Peter who sees in him the Messiah. "And he (Jesus) asked them (his disciples) But who say ye that I am? Peter answers, and said unto him, Thou art the Christ." (Mark 8: 29, 30)⁽¹⁾ In these words Jesus proclaims himself Messiah,⁽²⁾ the Christ.

(1) Mark 8: 29, 30. וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵהֶם מַה אַתֶּם מְבָרָרִים יֵשׁוּעַ אֶתְּמָרְתֶּם
וַיֹּאמְרוּ אֵלָיו מֶלֶךְ מִסְכָּרִים

"Christianity owes its origin to a vague feeling which dominated the higher classes of the Jewish people, & grew stronger every day the more uncomfortable & intolerable the political situation & its results became to them. The sufferings caused by the merciless Romans, and in addition the shamelessness of the Herodian princes & the self-degradation of the high-priesthood had so intensified the longing for a Redeemer, the Messiah, promised by the prophets, that any highly gifted Jew could easily succeed in gaining followers ready to recognize him as the Messiah."

According to John and the apostles the last judgment will be held by the Christ. He makes judgment now, but has given all judgment to the Son. (John 5:22.)
 Similarly, we read in Matt 25:31, 32 "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations, and he shall separate them one from another"

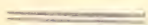
"The time of ignorance, therefore, God overlooked, but now he commands men that they should all everywhere repent, in as much as he has appointed a day, on which he will judge the inhabitants of the earth in righteousness, by a man whom he has chosen Acts 17:30-32."

(1) John 5:22 יְהוָה הוֹדִיעַ אֶת הַחַיִּים וְאֶת הַמָּוֶת לְבְנוֹ הָאֵלֶּךְ

The view of the Prophets in Israel, of John the Baptist⁽¹⁾ is that God will be the judge at the end of time. Deane⁽²⁾ states that the final judge is not to be the Messiah, but God Himself - This view is common to all apocalyptic literature.⁽³⁾



היה יִשְׂרָאֵל נִבְּאָה עָלָיו וְשֶׁיִּהְיֶה הַמֶּלֶךְ הַגָּדוֹל קֹדֶם כָּל הָאֲדָמָה
 (1) Matt 3: 3
 (2) Pseudepigrapha. p. 92 Edinburgh '91
 (3) Henoch 1: 3, 4; 25: 3



Paul.

Paul's influence upon Christian thought cannot be denied. The manifold activity of the Apostle to the Heathen was bound to leave an imperishable mark upon the thought of the new religion.⁽¹⁾ Though Jesus was the founder of Christianity, it was Paul who made it one of the Religions of the world.⁽²⁾ It is, therefore, necessary for our investigation to learn what his views are. Especially, concerning ecclesiology. Paul like Jesus, gives prominence to the ecclesiological element of Christianity; for to my mind, he lays more stress upon it than Jesus. This may be due to the fact, that while the martyrdom of Jesus raised the religion to a standard, to the very highest pitch of faith, there were some

(1) "Paul, the man, the missionary, and the Teacher" Oxford Univ. N.Y.

(2) "Paul made a religion of the world out of Jewish Christianity by interpreting the atoning death and the resurrection of the Messiah so the condemnation of the legal point of view, & so removing the barrier between Jew & Gentile." Ed. v. Hartmann - Das religiöse Bewusstsein 182 page 209 ff

who seemed to doubt the second advent (Παρούσια).⁽¹⁾ Paul, therefore, again and again refers to the coming of Jesus: and the preparation of man for entrance into the Kingdom, is nearest to the heart of the Apostle. This, possibly, accounts for his seeming indifference to the affairs of the present, concerning which he is violent. But Paul overlooks the great and important truth, that man lives not for religion, but that religion is only the form, a strong incentive to a noble human life. In laying such stress on future salvation of the individual, he neglects the far more important part for the happiness of society, from which as individual derives his highest inspiration.

(1) Paul in his first letter to the Thessalonians (4:16, 17) states: "For the Lord (Jesus) himself shall descend from heaven, where the call comes, and the voice of the archangel and the trumpet resounds, and first will rise the dead in Christ; then we that are still alive and left shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we be with him forever." The second coming, which is our subject, is the subject of the advent of Christ, especially as to the fate of those who had died before the establishment of Christ's rule on earth. Paul assumes here in his reply that the dead men to come first.

Paul connects the end of the world with the coming of Jesus.⁽¹⁾ To Paul the person of Christ was central and vital in the appreciation of Christianity. At that the new Religion signified to him a relief from the oppression, and burden of sin, and the Law, and of hope for his own regeneration and that of mankind, was contained in his thought of the exalted Lord of glory.

Paul's theology is briefly summed up in the following passages: "Therefore as through one man sin entered the world, and death through sin; and so death has been extended to all men because all have sinned, for

(1) II Cor 5:10, 11

also II Timothy 4:1 (Timothy is not Pauline, it is classed with the pseudopauline letters)

"I testify in the sight of God and of Christ Jesus, who shall judge the quick, and the dead, and by his appearing and his Kingdom."

Sin was in the world, already before the law, but sin is not imputed where there is no law. Nevertheless death reigned from Adam until now, even over those that had not sinned in the manner of the transgression of Adam, who is the image of him that was to come.

But no, it is by the gift of grace not, as by the trespass; if by the trespass of the one many died, the grace of God, and the gift by grace of the one man Jesus Christ abound to many" (Romans 5:12-15)

"Now if it is preached concerning Christ, that he has been raised from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor 15:12)

Εἰς τοῦ Χριστοῦ ἀνυπόστατον ὄντα ὁκ. ῥεῖν παρ' ἀπορίας

Πως ἡ ζωὴ τοῦ εὐφραντοῦς ὄντος ἀνατὰς τὴν ῥεῖν παρ' ὄντος

That death came into the world, as the result of Adam's sin, Paul makes the pivot on which his whole scheme of salvation turns. The whole sinner's life of Paul hinged upon the contrast between

Law and fact, sin, and grace, flesh, and spirit,
 Adam and Christ (1) "For as in Adam all die, so
 also in the Christ shall all be made alive." I Cor 15:22 (2)
 "Now, this I say, brethren, that flesh and blood cannot
 inherit the Kingdom of God, neither does corruption
 inherit incorruption." I Cor 15:50 (3) By Adam's dis-
 obedience the power of sin was evoked, and the flood-
 gates of iniquity were unbarred. Man lapsed into
 a state of ignorance of God, and into a moral
 condition such, humanly speaking, as could be expected of one
 who, not being, was yet one of force and degradation.
 The death which follows hung upon the heels of Adam's
 sin, facture upon the doings of all his human posterity.

(1) Paul - Cons - N.Y. '98 p 179. of Cons - New World - June '94, p 278
 also Cons - N.Y. '98, p 205 ff.
 20th '97

(2) I Cor. 15:22
 וְכָל-אֲדָמָה בְּאָדָם כָּמוֹתָא בְּיֵשׁוּעַ כָּמוֹתָא

(3) I Cor 15:50
 וְכָל-אֲדָמָה בְּאָדָם כָּמוֹתָא בְּיֵשׁוּעַ כָּמוֹתָא
 וְכָל-אֲדָמָה בְּאָדָם כָּמוֹתָא בְּיֵשׁוּעַ כָּמוֹתָא

It is not meant that the sin of Adam has impaled to a sinful world.⁽¹⁾ One seems little doubt that Paul's governing idea was that the attack which ruled over man was, in our ordinary moral sense, derived by man's own sin. For man's constitution was such that it had no power to refrain from sin. His fleshly nature, his evil disposition, the *הוה נס* (the evil inclination) of the Rabbinical conception of human nature was stronger than his natural reason, unstrengthened, and even lightened by the Divine Spirit. The object of the attack of Christ, as Paul conceived it, was to counteract the effect of Adam's sin and thus restore the normal relation between God and man. This thought

(1) Caird - "Fundamental ideas of Christianity" Vol. I. p. 212.
Glasgow - 1879.

holds that the doctrine which the Biblical narrative of the Fall, interpreted in the light of St Paul's reproduction of it in the Epistle to the Romans, seems to teach, that the entail of sin is as universal, as that of physical evil.²

is clearly shown in the following words: "As through
 one transgression condemnation came to all men,
 thus through one deed of righteousness justification
 of life came to all men" (Romans 5:18) ^{comp. I John 2:2.} This "deed
 of righteousness" which in the verse that follows is
 called "obedience", that is Obedience to the
 will of God in the cross, was an atonement
 for all men objectively considered, and subjectively
 for as many as through faith lay hold on the sal-
 vation thus offered, and so become recipients of
 the divine decree of "justification" which assures
 them life, not merely the moral religious quality
 of life in the present existence but superiority
 to death, the resurrection and participation in
 the blessedness of the Kingdom at the Parousia.
 The necessity of an atonement was conceived
 to be based upon the relation of hostility between
 man and God, the removal of which could alone
 save the rest of mankind from destruction.

Paul argued, if Christ was the Messiah, then his mission must have a profound historical significance. He must have established a new order of Law, to supersede the old, and a new righteousness. In Romans (8:1-4) the last Adam is placed by Paul historically over against the first, as the founder of a new dispensation. Similarly: "But now the righteousness of God has been manifested outside of the Law, as is verified by the Law, and the Prophets, that is, the righteousness of God through faith in Jesus Christ to all of us who believe?"

Romans 3:21

Paul, with his keen foresight, recognized, that as long as the Law was observed by the Christians, so long Christianity was but a different manner for Judaism. For the Jew expected salvation through the Law. This explains the violent antagonism of Paul against the Law. (4)

(1) Baur - Dogmengesch. - Vol. I. - pp. 141 ff.
 also Harms - Geschichte der Dogmengesch. Vol. I. (3rd ed.) p. 388 ff.
 of Pauline Manichaeism From The Law Friedländer
 J. R. R. Vol. II. p. 54
 p. 205 ff.

The Christian was to reach salvation not through the Law,
but through Christ, who died for the sin of Adam. ⁽¹⁾

(1) "The apparent anomalies of human life cease to be anomalies when we rise to a more comprehensive point of view, and, contemplating the race as our collective personality, discern in these evils the natural consequences of its own voluntary aberration from a state of innocence. According to this theory, then, the sin to which all other sins are traceable is the sin, not simply of an individual historic person, but of humanity as represented or embodied in him. The first transgression formed human nature at the root." ^{Carl's Fundamental Ideas of Christianity - Glasgow 1899 Vol I p 205.}
disquisitione (384-430) "Amittendum fuerunt in illo loco, quando omnes fuerunt ille unus qui per feminam lapsus est in peccatum.... Nondum erat nobis singillatim creata et distributa forma, in qua singuli viveremus; sed jam erat natura seminalis, in qua propagarimus: qua scilicet propter peccatum vitata et vinculo nostro abstricta postquam damnata, non alterius personae nomine nasceretur." (De civit Dei 13:14)

View of the World and of Life. (NT)

The doctrine of the kingdom which forms the center of New Testament eschatology, is, an account that makes for pessimism, for it exalts, as a sector, attitude toward the world and life in general. We have pointed out "that the growing belief of the Jews in a future life - a belief which synchronizes in its development with a gradual extinction of their terrestrial hopes - intensifies the tendency to Pessimism. Indeed, the conception and reward etc of heaven and future blessings is commonly dependent by arguments based upon Pessimism. A man may give to earthly life by Christianity, making it a preparatory discipline for future life. Thus the business of John the Baptist & Jesus preaching is repentance, followed by the practice of righteousness. Thus, the nation of a future blessed existence, so far from delaying or

Christians sincerely believed that the world was soon to be at an end. The intense and absorbing interest of the early Christians in the end of the age you suppose their belief in it's nearness! (1) That was the underlying cause for this intense feeling, that pervaded and permeated all classes, and conditions of men in the century before, and after Christ, that the end of the world is nigh, which feeling was instrumental in calling into existence - Christianity? It was chiefly due to the world-nearness of antiquity, which was reflected in the social misery of the lower classes, that many welcomed the message, proclaimed by religious enthusiasts of the mar-
 truction of the present order of things. (2) In the expectation of the speedy arrival of the end of the world, the followers of Jesus despised and scorned the world: not to be contaminated by its vanities.

(1) cf. "Shopping & Chans" (Göttingen 1905) - Gunkel. pp. 375 ff.
 357 ff.

(2) Theophrastus - Antiquities - Göttingen 1808 - p. 8

and thus became unworthy of inheriting the future
 bliss, now ever present to ^{the} mind of the Christian. In
 silent suffering they endured the persecutions of
 the wicked world ^{in this} to be more worthy of the Kingdom.
 The apostles cheerfully bear suffering and sorrow for
 they welcome them, for had not Jesus himself said:
 'And ye shall be hated by all men for my name's
 sake; but he that endureth to the end shall be saved.'
 Matt 10:22. (1)

They were separated from the Synagogue regarding
 that they were considered worthy to suffer dishonor
 for the name. (Act 5:41) (2)

That primitive Christianity should have been hos-
 tile to the higher life of the Pagan world is not sur-
 prising when we stop to consider some legislation

(1) Matt 10:22 κἀν ἐσθλοῦ μισοῦμενοι ὑπὸ πάντων διὰ τὸ
 ὄνομα μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σώσει ὁ
 Θεός.

(2) Act 5:41 οἱ δὲ οὐκ ἐπέστρεψαν εἰς τὴν συναγωγὴν
 τοῦ συναγροῦ ὅτι κἀντιθέμενοι ἦσαν τῇ συναγωγῇ
 ἡσυχάζοντες.

and manners were marked by cruelty, then fierce
 games consisted in inflicting pain on men
 and animals. Tertullian⁽¹⁾ calls Greek culture
 "Barbaric".⁽²⁾ Furthermore, Greek literature and
 art dealt with subjects, not only foreign to, but
 often opposed to the very mode of thought and
 to the manner of life of the Early Christians.
 For the early Christians stood in their island
 upon the soil of Judaea, and, therefore, they
 could not be in sympathy with the ideals of
 a refined Paganism. This early Christianity
 rescued man from the partly bonds and
 enticement of society, by leading him the true
 home in Heaven. But this ascetic attitude
 of early Christianity carried to its logical
 conclusion, because a denial of the will to live.⁽²⁾

I now propose the aim of Christianity to found a new

(1) Noeldschien) Festschrift p. 31.

(2) Das junge Christentum, appeared in 1870, will be the first
 also worth to, also der Hoff Jahren der Griechen und des
 Thengsten und die erste der erste der ersten der ersten
 1870. The first of the first of the first of the first of the first

world. When it made its appearance to a humanity, enchained by worldly lust and carnal passions, it had first to engage in a desperate struggle with all that bound. The Heaven descended spirit in multitude to the world of sense, thus, the ascetic attitude of the New Testament toward the life of sense is a revolt from the utter degradation and degeneration of the world. "And if thy right hand worries you, cut it off and cast it from thee for it is better for thee that one of thy members should perish, than that your whole body go into Gehenna" (Matt 5:29)

"For if ye live after the flesh, ye must die, but if by the spirit ye mortify your doings, ye shall live" (Romans 8:13)

"But I bruise my body and bring it into bondage lest, while I preach to others, I myself should come to shame." I Cor 9:27

"Mortify, therefore, the members of your body, ye who are on earth, fornication, uncleanness, passion. . . . Col 3:5.
cf. Matt 26:29. Romans 12:1 I Cor 5:5, 7:27.

The world denying pessimism and asceticism of Christianity has partly also in the abstract supernaturalism which it had absorbed from the writings of its Jews before the Christian era. We have pointed out the strong and potent influence of Hellenism upon the Jewish apocalyptic literature.⁽¹⁾ According to it, the Kingdom of Heaven was not to grow out of the historical life of man, but was to break its continuity, and to enter into existence by direct Divine intervention from Heaven. Jesus understood the purport of the new age in the words of the apocalyptic redemption of the world, but chiefly a renovation of all things on earth brought about by Divine Omnipotence.⁽²⁾ To this eschatological supernaturalism logically corresponded Jesus' ethical Supernaturalism, that is, the ascetic requirement

(1) pages 193 ff

(2) Matt 24: 29-31.

of the, naturally, morally, internal, but also an external renunciation of all that belongs to the present age⁽¹⁾, of goods and chattels, of family and friends. "Then answered Peter and said unto him, Lo, we have left all and followed thee; what then shall we have? And Jesus said to them "Verily I say to you that he who has followed me, in the regenerated world when the Son of man shall sit on the throne of his glory, he also shall sit upon twelve thrones, judging the twelve tribes of Israel. And, every one who has left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold and shall inherit eternal life." (2)

In another passage⁽³⁾ Jesus contrasts the pleasures of this life with the joys of heaven, showing the temporal nature of the former and the eternal character of the latter.

(1) comp. Matt 10:23 16:28 24:32-36 26:29, 68

(2) Matt 19:27-30. (3) Matt 16:25, 26.

The summum bonum is not the pleasure that comes from material possessions, but that which springs from the consciousness of having done the good.

"Now if you are deprived of your property do not come, complain. And he would go to him with them, and take away the coat, let him have the cloak also" (Matt 5:40)

The laws of charity, are unimpeded to such a degree, that abstinence to turn would lead to the annihilation of all private property. Now in Matthew (19:21)

Jesus said to him, if thou wouldst be perfect, go sell what thou possessest and give it to the poor."

The appeal to altruism, especially, in the Sermon on the Mount is quick with sublime possibilities. But man is to live in that altruistic sense for others, the way to progress would be obstructed, for progress is largely based upon the desire and the ambition to add to one's treasure. This desire is one of the most powerful motives to all human advancement. But Christianity, by placing

the only true happiness into a future world
 to explain the grounds for the altruism that pre-
 moves the pages of the New Testament. Selfishness
 becomes the root of all sin and evil. The perfect
 man is he who curbs, and starves into extinction
 the desires and passions of the body, and lives abso-
 lutely and entirely for others. Under such condi-
 tions the joys and pleasures have little attraction.⁽¹⁾
 Self-denial is the bribe that admits into the King-
 dom of God.⁽²⁾ Jesus admonishes His disciples that they
 should be rather among the persecuted, than among
 the persecutors, rather bear injury and insult, than
 be among those who give injury to insult.⁽³⁾ And he
 thus says: "Rejoice and be exceedingly glad,
 for great is your reward in heaven." (Matt 5:12⁴)

(1) Cf. "The Truth of the Christian Religion" in the New World, March 1901
 by Alan Watts, pp 57ff.

(2) Schopenhauer: Die Welt als W. u. F. 1819. "Es wäre sehr merkwürdig,
 das Christentum eben so wie das Brahmanismus, Buddhismus, &
 die Erkenntnis der Nützlichkeit der Brüderlichkeit, die völlige Verach-
 tung desselben & Abwendung zu einem ganz anderen, ja,
 entgegengesetzten Dasein ist."

(3) Matt 5:10, 11.

There we discern that the primary inducement to a life of sacrifice and self-denial and to the noble and so beautiful beneficence towards our fellow-creatures, is the Kingdom of God.

History records Christian experience may afford in this life. James and Paul perceived that it is only in the life to come that the believer's genuine happiness and real compensation will be revealed. Thus ^{also} the Recruits of the Epistle of Peter (c. 100 C.E.) is of glorious expectation in a life to come. The Christians are exhorted to purify themselves and to stand firmly amidst their trials and tribulations, for their reward will be a glorious one when this life closes. The New Testament holds up reward of the future, as an incentive to present holiness. The very fact that the eyes of men were continually directed toward a future, better world and thus away from this led to a devaluation of the present.

life. And now in the door through which Occasionalism and other Gnosticistic pleasures found admittance into New Testament Christianity, the New Testament attitude towards reality is always critical and polemical, since it measures reality by the ideal and fails to overlook the contrast between the two. Thus we read in James (4:4), which seems to express the view of all the other books:

"Ye adulterers, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world makes himself an enemy of God." (1) *ποικιλίαις, οὐκ οἰδᾷς ὅτι ἡ φιλία τοῦ κόσμου, εχθρὰ εἰναι τῷ θεῷ; ὃς τὰν οὐ βουλομένην φίλος εἶναι τοῦ κόσμου, εχθρὸς τοῦ θεοῦ καθίσταται.*

(1) Roman - English Conferences - Boston '80 p. 27

"The early Christians were not cosmopolites, for the entire planet was to them a place of exile."

Asceticism and other
mysticistic elements in the NT

Asceticism is not peculiar to Christianity alone, it is a principle that seems to be inherent in the religious nature of man, otherwise, it would be difficult to explain among peoples widely separated. Wherever it is found it serves as outlet for the mysticism which results from religious fervor. It is either a voluntary suffering and penance to appease divine wrath, or a desire to free the soul from the trammels of the perishable body and the tyranny of the world. The early Christian martyrs and the rabbis of the Middle Ages, and the Dervishes of the distant East, are striking illustrations of this fact. That God can be influenced, in some way, by vows and by fasting, is a belief not wholly foreign to the Old Testament.

(1) Löckler - Gesch der Kirche - Frankfurt a. M. '63
p. 28 ff.

According to Schwally⁽¹⁾, fasting was a religious rite among the Jews. Fasts took place at the time of public calamities, and individual misfortune (Joel 1:14; 2:15), that the deity may be again gracious to the sufferer; also, by public and private transgression that God may turn away the punishment that He had decreed; also, when a foreign invader had threatened that Jehovah may interpose (Jer 36:9); also, before a battle that victory may come (1 Macc 3:4, 7); also, for a near relative who is ill, that Jehovah may bring healing, as in II Sam 12:16. In short it seems that by abstaining from certain things the piety of the deity is aroused.⁽²⁾ The Targum says also⁽³⁾ of asceticism

(1) "Das Leben nach dem Tode" p 26. Gießen '92

(2) comp. I Sam 20:34

II " 12:21

Jer 18:11 Joel 2:12 ff

Lev 7:4-12

Lev 16:29 P

" 23:2-2

Jer 58:5, 3 (late)

Joel 2:12-15

Ps 35:13

(3) Judaism & Christianity - Boston '92. p 255

in Daniel (1:8, 12) "But Daniel made up his mind that he would not defile himself with the King's meat, nor with the wine which he drank." "Prove thy servants, I beseech thee, ten days; and let them give us herbs to eat and water to drink." It seems to me that the refusal of Daniel to partake of the meat and wine from the royal table, is based upon the belief that from a ceremonial point of view they are unclean. Especially during the Mosaic period the ceremonial laws were most rigorously observed and the code of Daniel originated during that time.

At the time of Jesus, fasting, here, may be considered a meritorious act. "Prayer is good with fasting." And we read in Luke (8: 4/12) "The Pharisee stood and prayed thus - God, I thank thee, that I am not as the rest of men." I feel sure.

(1) Tobit 12:8⁶ comp Sirach 34:26.

We learn that the disciples of Jesus scandalized the followers of John the Baptist by not fasting.⁽¹⁾ In another passage of the Gospel according to Matthew⁽²⁾ we read: "Moreover than ye fast be not as the hypocrites of a sad countenance; for they disfigure their faces to be noticed by men. But when thou dost fast, anoint thy head and wash thy face, that men may not notice that you fast, but thy Father shall notice who are all secret things, and He will reward thee."

As the number of pleasure-seeking imitators of Greek habits increased, in Judaea, so did also increase the followers of the Nazirites (חַסִּידִים *Hasidaim*) the strictly pious. These took the vow of the Nazirite⁽³⁾, refraining from

(1) Matt. 23: 18. וְהַנְּשִׂאִים אֲזָיו בְּהִצְרִי יוֹקֵן נִצְרָה בְּדוּעַ בְּלִפְנֵיהֶם
בְּ-בִרְיָהִים בְּרָבִים דָּבָם וּבְהִצְרִיָּה זֶה בְּעוֹרָה

(2) Matt. 6: 16, 17. Compare Talmud Eubt. 58, which is read in the Synagogue, as Shap'tarah in the Day of Atonement.

(3) Num. 6: 2, 13, 18, 19, 20 (P) comp. Judges 13: 5, 15: 4, 5.
cf. "Zur Geschichte des Prophetenbundes" in der Zeitschrift
"Morgenblatt" - Berl. 1833

wine, not shaving his hair nor cutting the
nails, for a certain period of time. Gractx⁽¹⁾
in speaking of the Ravidim says: "Perhaps the
excesses of the Greeks and of their Jewish follow-
ers, their numerous feasts and orgies, induced them
to impose upon themselves maxaritic abstinence
with its rites." (2)

To return now to the New Testament, we shall
find that pessimistic elements are met
with frequently in its pages. Thus Paulsen⁽³⁾
states that expressions of contempt for the world

(1) Griech. d. Judäer. - Vol II - p 240 (par. 50)
Engl. ed. Philo '91 Vol I p 422

(2) Robertson Smith, The Rel. of the Semites - London '89. Lect 18.

Gives a most interesting explanation of the Maxaritic ri-
tual as laid down in Num VI. Wine & hair, both were
sacred to the solar deity, the deity that fructifies. In the worship
of Baal, intoxication played an important part and so
too the depilation of the hair. In this wise did the Maxarites,
at first by their personal customs protest against the reli-
gious degradation or national desertion of Israel.

(3) System der Ethik - Vol I p 82 (3rd ed) Berl '94.

and its pleasures, are much more frequent in the New Testament than the joyous nature of life, and even in the life of Jesus the basic thought is not victory and joy of life, but death and the suppression of all worldly desires and ambitions? (1)

But we must not lose sight of the most important fact that in Jesus the denial of self, and the denial of the world, are not the final thing, but only means for gaining the true self and the better world. Like the Essenes, Jesus believed that ascetic practices hasten the coming of the Kingdom. This view point helps to explain many of the promises in Primitive Christianity. Thus Jesus

(1) "Das aber scheint mir nicht zweifelhaft, dass auch in den Evangelien, wie sie uns vorliegen, die Sprache der Weltverläugnung sehr viel stärker, und öfter erklingt, als der Ton der Lebensfreude... im Leben Jesus selbst die Grundlagen nicht auf die Lebensfreude, sondern auf Tod in Weltüberwindung gestimmt war."

of the Sonner "System der Christlichen Ethik" Berlin 1887. pp 355 ff.

the family. Love for parents, and for brothers and sisters is rather discouraged than encouraged. Here are some of the sayings of Jesus that refer to a family: And another of the disciples said unto him, Jesus, word, suffer me first to go and bury my father. But Jesus said to him, follow me and leave the dead to bury the dead" (Matt 8:21, 22.)

"For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. . . . He that loves father and mother more than me is not worthy of me, and he that loves son or daughter more than me is not worthy of me." (Matt 10: 35-37)

"But someone said to him (Jesus) behold, thy mother and thy brothers stand without, seeking to speak to thee. But he answered and said. . . . Who is my mother, and who are my brothers." (Matt 12: 47, 48)

"If anyone comes to me, and hates not his own father, and mother, and wife he cannot be my disciple." (Luke 14: 26)

The claim has been made that Jesus depreciated filial love and love for kindred only when, where such love came in collision, as it were, with the duty and love man owes to his Creator. But if such should have been the case, it seems exceedingly strange that it should not have been so in the Temple. Jesus knew full well, that the Jews, and in fact all his contemporaries in Judean soil, laid much stress upon filial love. Jesus himself refers to it in Mark 7:10-12 as one of the laws of Moses. One would, therefore, expect that at the Saviour's Temple show to family life, and filial love would have racked his auditors, and that somewhere he would explain his position. Furthermore, it seems to me, that there can be no conflict between filial love and the love we owe God. Disobedience to parents is, in the Mosaic Code, looked upon as a heinous crime punished with death.

Deut 21:18-21, (D)

¹⁾ Jesus condemns wealth, and demands voluntary poverty. Wealth is not only worthless, but, at the same, a danger to its possessor. The very fact that one has amassed wealth, seems to unfit him for the Kingdom of God.

"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" Matt 6:25

"It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God" (Mark 10:21-31)
10:25

"But woe to you that are rich, for ye have received your consolation, woe unto you, ye that are full now, for ye shall hunger". (Luke 6:24, 25)

"And he said unto them, Take heed, and keep yourselves from all covetousness: for not in a man's abundance consisteth his life" (Luke 12:15)⁽¹⁾

2) cf I Timothy 6:10^a "For the love of money is the root of all ^{evil} evil"
also Hebrews 13:5^a

'Jesus said to him, If thou desirest to be perfect go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me'. Matt 19: 21 (comp. Luke 12: 33. Matt 6: 31-34)

Of life at court and the great of the world Jesus speaks with little respect.⁽¹⁾ What he thought of the institution of the State as an institution is difficult to determine.

Jesus had not the modern conception of the dignity of labor.⁽²⁾ He calls not only Simon and Andrew who were fishermen from their occupation (Mark 1: 16-20), but also Levi who sat at the toll gate attending to no official duties (Mark 2: 13, 14). Jesus censures Martha who fulfills her household duties and praises Marie who does not care

(1) Matt 11: 8; 20: 25 comp. Luke 13: 31, 32

(2) Ed. v. Hartman - "Das religiöse Bewusstsein etc. Berl 1882
p. 45-20-522
"Arbeitsleben und Missachtung fremder Eigenschaften
(Matt 8: 30-32) sind die unerfrölichsten Anzeichen
der eschatologischen Lohnwärmerei des Judentums."

for them, and leave her duties to listen to his speeches (Luke 10: 38-42). In the parable (Luke 14: 15 ff.) of the three invited guests, of whom the first one excused himself because he desired to buy a field, the other, because he wished to buy five yokes of oxen, and the last because he had but recently married, Jesus excluded all three from the Kingdom of God because they were engaged in earthly affairs.

The belief that the world hates the Christian and that the Prince of the world is the bitterest enemy of his led Jesus to the conclusion that on that account, improvement of the existing conditions and opposition to the world, were out of question; hence, the recommendation of non-resistance and patient endurance. Blessed are they that submit to wrong - blessed are the weak -

submit yourself to the powers that be - these are but a few of the many forms, under which the doctrine of non-resistance is taught and recommended, as highly meritorious.

This world is no longer our end, as in the Old Testament, but a means and the realm of everlasting joy and untold bliss lies beyond it and the grave where God will rule. ^{James 1}

As the New Testament recommends fasting for the sensual desires of food and drink, so it recommends celibacy for the desire of sexual intercourse. ⁽¹⁾ Jesus requires sexual continence. "But he said to them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb . . . and there are eunuchs, who made themselves eunuchs for the kingdom of Heaven's sake." (Matt 19. 11, 12.) comp Luke 20. 35-37

(1) Schwenkhaus (Die Welt als wir ist, volk. p. 726) sees the climax of the ascetic teaching in the exhortation of celibacy in the New Testament.

x vide Timothy I 4: 3-5

Paul who never fails to admonish men to crucify their bodies looks with much disfavor upon the institution of marriage.⁽¹⁾ This is but a consistent conclusion from his doctrine that the flesh, the body, is corrupt and the seat of sin: "Let nature therefore reign in your mortal body, that ye should obey the lust thereof" (Romans 6:12). "For if we have become united with the likeness of his death, we shall be also with the likeness of his resurrection; knowing this, that our old man was crucified with (him) that the body of sin might be done away that so we should no longer be in bondage to sin" (Romans 6:5, 6).⁽²⁾ His doctrine receives most graphic expression in Romans (7: 9-24) when Paul represents the man who is under the Law, as powerless to do the good that he would, on account of his

(1) comp. Rom 8:13 Phil 3:21 I Cor 15:43, 51

(2) I Cor 7:34; 7:1-11; 7:25-40

Tertullian (c 175 a.c.) (de pudicitia chpt 16) speaks of marriage as "genus mali inferioris, ex indulgentia

carnal propensities that are innate in his flesh. Hence, naturally, the cry to be delivered from the body of death and corruption, whose impulses lead to the destruction of the whole man.⁽¹⁾

מקורו של המושג הזה
מקורו = מקורו של המושג הזה

(1) The passage in Job (14:4)

מִי יָבִיֵא בְּיָדוֹ אֶת־הַטָּהוֹר מֵאֶת־הַטָּמֵא
מִי יִשְׁלַח אֶת־הַטָּהוֹר מֵאֶת־הַטָּמֵא

"Who can bring a clean thing out of an unclean" - has no reference, what so ever, to any evil inherent in the body, it is a general statement referring to the sinfulness of man. The Paulinian teaching concerning the inherent sin in the body is wholly foreign to the Old Testament thought. The other passage in this connection referred to is found in Ps 51:7

כִּי־אֶת־עֲוֹנוֹתַי אֲדַכֵּא וְאֶת־חַטֹּאתַי אֲכַסֵּה

"Behold, I was shapen in iniquity, & in sin did my mother conceive me" - contains no reference to original sin. Hitzig in his critical notes to the text of the Psalm in the Psalms states (in loc) that iniquity against God is responsible from birth.

מִי יִשְׁלַח אֶת־הַטָּהוֹר מֵאֶת־הַטָּמֵא
מִי יִשְׁלַח אֶת־הַטָּהוֹר מֵאֶת־הַטָּמֵא

Moreover and in no respect does Christ prescribe asceticism, although voluntary restraint and the fewest possible wants.

Hence it is clear that he assumes pain to increase with wants and desires.

He regards his age as so corrupt, ²³¹²⁷ Matt. 16:2, 3) that the day of judgment must

be near at hand (Matt 24: 33, 34), and

the quintessence of his teaching is patiently to bear the life of affliction

(Matt 10: 38) and to follow him in

worthy preparation and cheerful hope of the blessedness of a future life (Matt 10: 38, 39 John 16: 33).

Sin and Atonement (NT)

The way to the better world is opened to sinful man by the Atonement, i.e., the redemption from the world and its ways. How does Christianity explain the evil which it discerns everywhere? [#] We have pointed out that the underlying thought of the Old Testament is, that the world is good and fair, and that life is pleasant. The New Testament holds the opposite view, the world is bad, and life is a dreary affair. This view is based upon the belief that Adam has fallen and that all men have inherited the sin of their progenitor. ⁽¹⁾ But it is through Christ's life and blood that all men are saved. "For since

(1) Schopenhauer - (Die Welt als W & U p. 290) - "Im Christenthum ist übrigens an die Stelle der Sündenwahrnehmung & der Abweisung aller in einem fröhlichen Leben hegenden Sünden, durch dieselbe Lehre von der Erbsünde."

The doctrine of Original sin, and a world dominated by Satan - both elements of Pessimism, are advanced as a solution for the evil in the world.

by man came death, by man came also the
 resurrection of the dead, for as in Adam all
 die, so also in Christ shall all be made alive.
 I Cor 15: 21, 22. (1)

In the theosophy of Alexandria sinfulness belongs
 to man through the connection of the soul with
 the body. (2) In the New Testament sin is imputed
 to every human being at birth, not because
 the body, per se, is sinful, but because man
 is a mutilation ^{of what} was once perfect. (3) In the begin-
 ning God created man in His image, (4) but
 man lapsed and ever since the tendency of hu-
 man life has been on the downward grade. Man

(1) I Cor 15: 21, 22. ὅτι ὡς διὰ ἁντὸν ἄνθρωπον ἔλαβεν ὁ θάνατος,
 καὶ διὰ ἁντὸν ἄνθρωπον ἀναστήσεως ἰσχύος. ὥστε ὡς ἐν τῷ
 Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ
 πάντες ζήσονται.

(2) vide Excursus. "Philo" page 331

(3) Where does Jesus ascribe sin to Adam.

(4) Evil did not arise as in the teaching of Plato, through
 a limitation of Divine Power; it is the result of
 man's doing.

is a sinner because he sinned, therefore he is now under the wrath of God and subject to eternal damnation. Man's nature being so essentially corrupt is incapable of causing any good. The whole world being steeped in wickedness, ⁽¹⁾ it must be destroyed, and a new and better world will rise upon the ruins of the old one. Jesus says to his disciples: The world cannot hate you, but it hates me, because I testify concerning it, that its works are evil ^(John 7:7) ⁽²⁾ But what will become of mankind? Shall it all be swept into oblivion? No, for the old Adam (as human race), the logos, the Christ, who

(1) Gnosticism concurring in the Platonic notion that matter is necessarily accompanied by evil, gave rise to the curious doctrine of God's fall. cf. "Die Gnostiker" (Harnack) Leipzig - Dr. Gnosticismus. Rev. also, Blücher in die Religionsgesch. - Joel - Vol. I. Breslau '80 }

(2) הָאָרֶץ לֹא-תִכְבֵּל לְשׁוֹנָה אֶתְכֶם וְאֶתִי תִשְׁוֶנָה אֶקַּב בְּרִדְתִּי בָהּ כִּי
רָגִים בְּנֶפְשִׁי

have created it, must die. Since the logos
 became flesh, he willingly sacrificed him-
 self for man by taking their sins upon him,
 and thus saved them from the consequences
 of Adam's transgression by his self-sacri-
 fice. The only condition required to be
 saved, is to have faith in the Son of God,
 that he died for the sins of mankind.
 Christ sacrificed the man in him, but
 his Godly nature remained to fill the
 world. "But God shows His love to us, in that,
 while we yet sinners, Christ died for us"⁽¹⁾. Much
 more than, being now justified in his blood, shall
 we be saved from the wrath of God through him.
 For if, while we were sinners, we were reconciled
 to God through the death of His son, much more,
 being reconciled, shall we be saved in his life;
 and not only so, but also glorying in God through
 our Lord Jesus Christ, through whom we have
 now received the reconciliation" Romans
 5: 8-11

comp. John 3: 25 4: 24, 25

Hebrews 2: 14, 15 9: 26-28

(1) "Christus. 'Ipsi propter peccata nostra et non propter nostra peccata'." See Trinit. 4: 10

guilt and atonement have ever been looked upon, as inseparably linked together. This belief gave rise to prayers and sacrifice. Among some nations, human gifts and long litanies, and sacrifices were deemed as sufficient to appease the injured deity. A Divine mediator had to interpose for the sinner. (1) In the connection the narrative of the partly Pagan Gibeonites (2) is interesting. They demanded of David that in atonement of a bloody deed perpetrated by Saul, the seven sons of the House of Saul be delivered to them, and be hung up before Nob, in order that the drought which God had visited upon the land in punishment of Saul's misdeed, might cease. (of Lev 16:10, 11 p)

(1) Cf. Mikrommend - Polytheismus, Judentum und Christenthum - Leipzig '82 S. 94 ff

(2) II. Sam 21:1-15

Christianity recognized the desire for salvation from the sin of Adam, and emphasized it as firmly as Buddhism does, while more definitely than the latter it connected it with sin, by which all men are doomed to judgment. It denies that man through his own efforts, or by his own virtues, can free himself from the blighting curse that his ancestor has laid upon him¹⁾. And for his rescue a sacrifice for atonement - Christ - constitutes the cornerstone of Christianity. (comp. Matt 26:28, 29)
Mark 10:45

1) This radical departure from the Old Testament ethics that man is unable to raise himself and to attain righteousness of his own, must be regarded as a grave defect in the ethics of the New Testament. We cannot too highly estimate the vast amount of healthy encouragement and inspiration which belong to such a conception of man's moral relation to God, as represented in Deut 30:9, 10

Jesus himself repeatedly proclaims that the aim and object of his life in this world, was to deliver it up for the salvation of mankind: "Jesus said unto her, I am the resurrection, and the life, he that believes in me, though he dies, yet shall he live: and whosoever lives and believes in me shall never die" (John 11: 25, 26)

The evangelists preach and proclaim the good tidings of the risen Christ, who, had according to his own word, must die for the purpose of atoning for the sins of mankind.

"For verily the Son of man came not to be ministered to, but to minister, and to give his life, a ransom for many" (Mark 10: 45)

(1) John 11: 25, 26. Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ, καὶ ὁ ἀποθνήσκων, ζήσεται. καὶ ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὲν ἀποθνήσκει.

(2) Mark 10: 45. καὶ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἵνα ᾧ διακονηθῇ, ἀλλὰ ἵνα διακονῇ καὶ τὸν ἑαυτοῦ σῶμα ἵνα ὑποβάλῃ αὐτὸ ὡς λύτρον ὑπὲρ πολλῶν.

Satan in the New Testament.

While in the Old Testament Satan plays an inferior part, in the New Testament he is a prince who rules the world.⁽¹⁾ Nowhere is the divergence between the Old, and New Testaments more decided than on this very point. The attitude of the Synoptics and John is unmistakable. The Kingdom of the world and the glory of Man (Mark 10) are in the complete possession of Satan. So complete is this conviction that Jesus, his disciples, and all the New Testament writers had a profound belief in Satan, and in evil spirits: "Then was Jesus led by the spirit into the wilderness to be tempted by the devil." (Matt 4:1) "Then the devil takes him into the holy city, and places him on the wing of the temple" (John 8) "Then says Jesus to him, let thee hence Satan" (Matt 23:33) "Then says Jesus to him, get thee hence Satan" (Matt 23:33) "Then says Jesus to him, get thee hence Satan" (Matt 23:33)

(1) In the books of Tobit and Henoch Satan appears in the New Testament conception.

'And he (Jesus) said unto them, (the Devils) Go,
and they came out and were no more.
(Matt 8: 32-9)

"To this end was the Son of God manifested,
that he might destroy all works of the Devil"
(1 Ep John 3: 8)

The origin of the evil spirit in the literature
of the New Testament, is due to a rebellion
against God on the part of certain of his an-
gels⁽¹⁾ which, in the New Testament, is accounted
as a part of common knowledge. And I beheld
Satan fall as lightning from Heaven (Luke 10: 18)
Says Jesus addressing the devils when they re-
turn to him with joy, because he discovered
that even the Devils are subject to turn away
from (Jesus') name.⁽²⁾

The rebellion of the angels against God, which
in Heathen mythology explains the creation
of the world as a prison for the rebellious

(1) Revel 12: 7-9; 20: 1-3.

(2) The rebellion is connected with the story of
Jacobson's rebellion which was common in the
Eastern Empire.

and fallen angels, was in that part not recep-
table to the New Testament world, it had to
be modified in keeping with the prevailing
ideas, of Messianism, and Prophecy - espe-
cially, with the Omneses of God.⁽¹⁾ It was, there-
fore, necessary to shift the scene. Instead
of the rebellion taking place in the shade of
the tree, it was now laid upon earth in the
garden of Eden. This might have been said ^{to} the
Testament from foreign sources⁽²⁾ were likely
not until the completion of the Bible, offered
an excellent opportunity for metaphysical spec-
ulation. Adam, and Eve were the first rebels
punished for disobedience. As in the Pagan
world, all had to share in the punishment
that followed the rebellion in Heaven, thus
in Christianity all were damned because

(1) Schopenhauer - (Die Welt als W & U. Vol. II. p. 683) "Die Mythen
von Schopenhauer, die das Leben als einen Kampf darstellen, sind
physiologisch, biologisch, psychologisch, nicht metaphysisch. Sie
sind die Reflexe der menschlichen Natur, die in der Natur selbst
ihre Ursache haben. Sie sind die Reflexe der menschlichen Natur,
die in der Natur selbst ihre Ursache haben. Sie sind die Reflexe
der menschlichen Natur, die in der Natur selbst ihre Ursache haben."

(2) page 202

their parents had sinned. While in Paganism man is a prisoner, subject to fate; in Christianity he is a sinner, who can only through a special act of grace of God be freed from his sin. Man thus banished from Eden from his happy birth required a redeemer and savior, thus a personification element became a dogma in the New Testament Christianity. But besides the vicarious atonement, which denies man the power of self-redemption, the more fact that Christianity recognizes the world not of course, in account of sin, and under the power and

(Ed. Hartmann (Part of the Encyclopaedia, 1881, p. 272, London '84)

"A moral guilt of the first human pair is said to have had the deterioration of nature for its natural consequence. Since however, notwithstanding the connection between moral guilt & natural world-misery, between human fault & deterioration, appears all too bold, a superhuman creature must be introduced, a devil, who received and brought into disorder the fair creation of God."

and influence of the Evil One, than in Christianity, inasmuch as far as his life is concerned. ⁽¹⁾

Satan the adversary leads a kingdom of evil as opposed to the kingdom of heaven, and the fallen angels are his messengers. He is credited a complete system of dualism ⁽²⁾ as found in the religion of Persia. Jesus speaks (Matt 12:26) of the kingdom of Satan, and Paul declares (Acts 26:18) that all those who believe not in Christ are under the empire and power of Satan. The greater and the more desirable the contrast between Christian idealism and world-reality, the greater the power ascribed to Satan. With Satan and his satel-
lites lie the ultimate responsibility for human sin. And Jesus taught his followers to pray to be

(1) Matt 4:8, 9; 16:23 Luke 4:5-8

(2) Matt 9:34 II Cor 12:7

delivered from the evil one (Matt 6:13) "He saw
the time that should make the true seed's growth" (Luk 13:30)
He tempted him the Messiah (Matt 4:1)

Jesus delegated to his faithful servants the
power over the devil. "And he assembled his
twelve disciples, and gave them authority over
unclean spirits, to cast them out, and to heal
all manner of disease and sickness" (Matt 10:1) (1)

(1) One of the conspicuous illustrations of the lofty
monotism to which Old Testament Judaism
attained, is the view which prophets and poets
took of illness and death. Sick is represented
as the utter exile of sickness of health, of
death as of life. Jesus had a somewhat simi-
lar view of the cause of disease, being opposed
to the popular theory which attributed bodily mis-
fortunes as manifestations of divine wrath. When
asked "Whodidst thou, this man or his parents, that he
was born blind?" - Jesus replied - "Neither has this
man sinned nor his parents, but that the works
of God should be made manifest in him" (John 9:2, 3)

cf - Binby - "Scientific & Christian view of Illness"

New World - Sep '99. p 472

* Relation bet Magic & Religion by C.H. Toy

cf. Journal of Am & Socy Vol XX Second Half pgs 327-331

Some of the apostles, as Paul could not only
 quell the devil, but hand over people to
 him, for the destruction of the flesh.⁽¹⁾

The chief mission of the Messiah was to rid the
 world of these influences of mankind of God,
 to dethrone Satan and thus overcome disease
 and death. Jesus knew by the healing power
 of his words that those who were diseased
 in body and disturbed in mind, whom
 he regarded as tormented by Satan,⁽²⁾ that
 the Kingdom of God had now come, and

(1) I Cor 5:4, 5 of Josephus - Bell. Jud. Bk. 7 chpt 6:3
 " Ant. Bk. 8 chpt 2:5

where he mentions a root baaras, used for cast-
 ing out demons. He also states that people had
 great faith in it.

(2) Spencer - "Principles of Sociology" 3rd ed Vol. II. p. 194. - says:

"Down to the present day Epilepsy is regarded by many as due to
 possession by a devil and Roman Catholics and a form of
 exorcism to be performed by a priest to cure mental diseases
 supernaturally caused."

that he was the Christ "Of them, I will the God's
finger, cast out demons then is the Kingdom of
God come upon you" (Luke 11: 20) A strong man
had come to rule over Satan "When the strong man
fully armed guards his own court, his goods
are in peace" (ibid 21)



(1) Luke 11:20

וַיֹּאמֶר יֵשׁוּעַ הַיְדוֹשִׁים וְהַדְּמוֹנִים בְּשֵׁם יְהוָה הַיָּחִיד בְּכֹחַ

הַמַּלְאָכִים הַקְּדוֹתִים אֵל - נִכְוֹן .

וְעַתָּה יֵשׁוּעַ הַיְדוֹשִׁים וְהַדְּמוֹנִים בְּשֵׁם יְהוָה הַיָּחִיד בְּכֹחַ

τῆς ἐξουσίας τοῦ υἱοῦ τοῦ θεοῦ.

וְעַתָּה יֵשׁוּעַ הַיְדוֹשִׁים וְהַדְּמוֹנִים בְּשֵׁם יְהוָה הַיָּחִיד בְּכֹחַ

ὅτι ὁ υἱὸς τοῦ θεοῦ ἐστὶν ὁ υἱὸς τοῦ θεοῦ
καὶ ἐκ τῆς ἐξουσίας τοῦ υἱοῦ τοῦ θεοῦ.

Pessimistic elements in New Testament.

Among the pessimistic elements of New Testament Christianity, the future life with its many blessings, occupies a prominent place. It is true, that this eschatological element is found in all religions that teach a hereafter. But we find a more idealistic Optimism in the New Testament — the close and intimate relation that obtains between man as the child and God, as the father. While this conception is, by no means, foreign to Old Testament literature, it remained for the New Testament to lay stress upon it.⁽²⁾

(1) E. Caird "Hegel" - Edinburgh 183 (p 217) "The Christian Optimism is the recognition that in a spiritual world a spiritual being, as such, cannot hold an absolute limit of foreign necessity, against which his life must be broken in pieces; but that, in the contrary, all apparent and real limits prove dead itself as far as it comes to a higher freedom and realization of self."

(2) Matt 4: 32; 6: 10 John 8: 27, 28, 38, 40, 41. Romans 11: 7.

Another Opticist's Element in the New Testament is Paul's love for nature. There are the beauties of nature described in a simpler and more charming manner.

Most of his 'parables' are drawn from the realm of nature, and give proof of a more than superficial knowledge of nature. comp. Matt 6: 26, 28; 21: 33-45; 13: 3-9
7: 16-20

Mark 4: 30-33

Luke 8: 4-9.

New Testament Conceptions traced to the Old Testament.

Excursus.

As the doctrines of immortality and resurrection in the earliest of Paul's Epistles⁽¹⁾ must be traced, for their origin back to the centuries preceding the birth of Christianity. Thus the teachings of Jesus concerning the Kingdom of Heaven connects itself with the large ideas of the Old Testament,⁽²⁾ which took their rise in the universalistic conceptions of the ancient Hebrew Prophets.

(1) Corinthians I and II - Romans - Luke

(2) And when we come to details it is found that many conceptions hitherto claimed exclusively for Christianity are, in like measure, common to Judaism, and therefore derivation from an former religion. Even at the outset, the Kingdom of God^g promised by John and Jesus, is recognized to have been already "in the Old Testament" - Prof. Sande, - Article "Jesus Christ" in *Encyclopedia of the Bible* - Hastings - Vol II

The same applies to the belief in a Messiah¹⁾ for such belief is closely connected with that in a Kingdom. The first traces of such a hope are discernible not earlier than the time of the exile. The prophets mirrored in their speeches the yearning of the oppressed people for political freedom. As the clouds grew darker the hope became more fervent. They yearned for the independence they enjoyed under the rule of David, which time tradition had embellished with the most glorious colors. A son of David was to be the popular hero. There is nothing surprising

1) Bauer - Dogmatengesch. - Vol I p 141 - "In dem Glauben an den Messias hatte das Christenthum nach ganz andrer Weise im Judenthum, so wie auch in dem selbst messianischen und ihm hervorgegangenen Zwang, als eine bloße Form des Judenthums."

in each national language. The towers of history furnish many illustrations of the fact where a people engaged turned longingly to the good old days when they were free and prosperous under just wise rules in their own land. Up to the time of Germany's unification (1871) the hundreds of myths, songs and legends the hope was expressed for a grand return of Frederick Barbarossa (1122-68) for, to the popular mind, he represented the idea of a united Germany.

In the year 52 C.E. Judea became a Roman province before the inhabitants themselves had become aware of it. When the Jews found out the true state of affairs, they found themselves tied, hand and foot, in the power of a mighty foe. Their condition was indeed pitiable. Judaea, which was formerly bought by the Maccabees, was crushed.

The shamlessness of the Herodian Princes;
 the cowardice and servility of the Judæan
 aristocracy; the impassioned discussions
 between the various religious sects; ^{these} "were
 not of a nature to inspire the people
 with courage to shake off the iron yoke
 of Rome. At this period of national ex-
 citation, which seemed most desperate,
 John was undoubtedly expected to in-
 terfere. However, now he is commissioned
 by God to save His people" (1)

(1) "Sketch of the Religion of Rome" N.Y. 1899 p. 55. "The
 Jewish conception of the King Son of God and
 Messiah in the Person of Jesus was thoroughly
 political and national."

Excursus.

Phil's influence upon New Testament thought.

Regeneration is based upon the doctrine of original sin and total depravity, doctrine of vital import to Pauline Theology. These doctrines have their germ in the Jewish literature of Alexandria, which Hübner (a disc. of Phil - Vol. I p. 270. N.Y. 96) so aptly names, "the last and nearest stepping stone to Christianity." We must look to Philo (20 B.C. - 54 C.E.), the last of the Neo-Platonists, as the best exponent of that School of Theosophy. The first and best scientific presentation of Philonic Theology is found in Hübner⁽¹⁾. With great clearness he describes how Philo starting from the Jewish belief in revelation and adhering strictly to it, but on the other hand, filled with Hellenic spirit and convinced of the worth of that culture, sought

(1) "Die Philosophie des Griechenthums" 3rd ed. '81
pp. 338-418 Part III Sec 2

by means of allegorical explanations of
the actual words of the Old Testament
to harmonize the religion of Judaea
with Greek speculation and thereby crea-
ted a philosophical system, which full
though it be of contradictions and obscure-
ness, still gives evidence of a strong
individuality, and must be recognized
as an essential link in the development
of Greek philosophy. Among the attributes which
Philo ascribes to God - power and goodness
are the most essential, and the union of
these two is the *Logos* (!). According to Philo these
two powers are expressed by יחוד אלהים

Of the two attributes goodness is the higher and

(1) Ed. v. Hartmann (1820 religiöse Bewusstseins etc) p. 468

"In dem Maaße, als die Neigung zur Personifikation der
Weisheit wachst, nimmt die weibliche Form dieser
Bezeichnung (Sophia) Aussehen an und Philo
gibt den wiederholentlich als Grund an, weshalb
er die männliche Bezeichnung vorzieht!

a. über die palästinensische christliche Schöpfungslehre
Begründung zum jüdischen Theol. Seminar
Breslau 1885

the idea: the creation of the world, and world-
rule are the result of God's goodness. But
Absolute Good, as found in God, cannot produce
evil, even not for the purpose of punishment,
and, therefore, only the good can be traced to God.
How then did evil arise? Plato answers - in
a principle independent of God. This prin-
ciple is matter pre-existing and shapeless.
Between God and the world is an interme-
diary agent - the Logos - through which the
visible creation has been called into being.⁽¹⁾

(1) Comp. John 1:3, 10. The Compiler of the fourth Gospel professed
to his biography of Jesus a metaphysical poem, com-
mencing with "In the beginning was the Logos". . .

This Logos-doctrine is not in any way referred to in any
other portion of the New Testament, and is, unacknow-
ledged to have been borrowed from the Greek schools of Plato.
and Pythagoras. The Logos of John differs from the Logos of Plato,
in so far, as the idea is not consistently carried out
to the end - for John speaks, as with a Logos without the
mediation of the Logos. 1:33, 3:16, 17, 35 6:40, 44 9:29
10:17, 37, 40.

God cannot enter into direct relation with matter, and could therefore not have created the human body. Thus Philo explains ⁽¹⁾ "let us make man" to mean - that God created the eternal part of man (the soul), while the Quakers formed the mortal part. Philo allows no point of contact between God and a world in which evil abounds. For Philo argues, that matter is the origin of evil and, therefore, opposed, in every way, to God. ⁽²⁾ The intermediary, however, was the Logos, an emanation going forth from God, as His agent and vicar in the world of men and things, to which a really almost separate and personal *homo*, at length, ascribed. Philo represents the Logos as the instrument

c) *De mundi Spiritibus* Phil. Ind. Opera omnia ed. ed. Thomae Mangae vol. I. et II. (Solingen 1820) pp. 40 ff. ed. Mangae pp. 10 ff.

(2) Siegfried - Philo von Alexandrien - Göttingen pp. 234 ff.

also, R. Ahle - Beiträge zur Kirchengesch.

(Die pseudophilonischen Exzer. Berl. 188)

Untersuchungen über Philon's u. Platon's Lehre von der Schöpfung
Dr. J. Horowitz
München 1900

x

of God - a quasi-activity - in the creation of the Universe, and as his first born son, his vice-regent in the government of the world.⁽¹⁾ Philo calls those who have knowledge of God, the Sons of God: "Let him, then who is not yet worthy to be called a Son of God, strive to fashion himself to the resemblance of God's first born Logos, the most ancient angel"⁽²⁾ The first verse of the fourth Gospel describes this Logos or "Word of God" and has the conception of Jesus as the Christ become associated with it. There is a higher degree of personification than found in the Philosophy of Alexandria.

It was recognized in Christ the Logos became flesh,⁽³⁾

(1) Dr. Chrysostom D 145 and 162 Edict. Mangey
Erlangen 1820

(2) Dr. Confusion & Linguarium I 426, 427.

(3) Halthmann - Einl. in d. A. T. - Freiburg '92 p 444

See the root of the logos-idea in Gen 1:3 . Job 28:12-28
Ps 33:6 Prov. 8:22-31
Baruch 3:28-38
Isaiah 1:1-10
" 24:1-12
W. of Is. 47:22-30

who was from eternity with God and through whom God created the world and revealed Himself to man. (1)

"In him were all things created that are in the heavens, and up in the earth . . . all things have been created through him . . . he is before all things" (2)

(1) Morton - A Translation of the Gospels - Vol. II. Cambridge 1870

(2) Colossians 1: 15-17, Comp. I Peter 1: 20

Conclusion.

In the preceding chapters proofs were adduced that warrant us to conclude, that the Old Testament is, largely, Optimistic, and the New Testament Pessimistic.

The following is a resume of the main facts we endeavored to establish.

The Old Testament lays its emphasis on life. Life is sacred. Joyousness of existence is the ground tone in the life of the ancient Hebrew. Joy is not of a selfish nature. Then, the Old Testament maintains that the world is good, this is based upon the belief that it had gone forth from the hands of a wise and good Creator. This Creator does not withdraw, after the world had been called into being, but He is the ruler of that which He created.

Evil in the world is due, not to any evil inherent in matter, but to the madness and perverseness of the human will. Man starts life free from sin and guilt free will is his guide.

Eschatology holds a minor place in the Old Testament literature, nowhere does it overshadow the present life and infuse dislike and contempt for life's many activities. Reward and punishment are limited to this life. Resurrection has entered into the religion of Israel with the Persian Period.

Israel has risen from the hopelessness of despair by its firm belief, that it was chosen from amongst the nations to become Yhwh's own people - oppression of foreign invaders has therefore looked upon as temporary, Yhwh would interfere in time of greatest need.

Christianity lays its emphasis on death. Into this life, with its first sin entered death, for "the wages of sin is death". Death has polluted and palsied the earth, contrary to the Original Plan of the Creator. Man is weak, once upon a time he was strong, but he sinned and fell, unable to raise himself into Heaven, Christ came, and suffered, and died for the sins of mankind. He conquered disease and death, by conquering over Satan. The blood of Golgotha, and the sacrifice of Calvary, alone can restore man to his former condition of innocence, and inherit for him the blessings of Heaven. Sin reigns in the mortal body, and commands obedience to its lusts. The body is the seat of death and corruption. The world is under the

rule of the Evil One and the Messiah must come to wrest the rule from his hands and thus banish Evil from the world.

The Kingdom of Heaven, is nigh, its coming will be preceded by terrible catastrophes. This Kingdom is not an orderly growth, but will be miraculously established. He who starves his natural desires is a perfect man.

Family relations are disregarded; celibacy is looked upon as pleasing to God; fasting is praiseworthy; the joys of life are to be shunned; the accumulation of property is sinful; wrong and injustice should be endured rather than exposed.

We have shown that the prominent part which is assigned in the New Testament to Eschatology is, largely,

it not really responsible for the present mis-
 sive elements.

In conclusion the fundamental difference
 between the Old and New Testaments, which
 accounts for Optimism in the one, and
 Pessimism in the other, is - that while the
 promises of the Old Testament have reference
 to life here - that it may be well with thee,
 and thou mayest live long upon the earth -
 the New Testament refers to the life beyond,
 this life is but a miserable make-shift,
 a trial, and preparation for a life here-
 after - "Blessed be the God and Father of our
 Lord Jesus Christ who according to his great
 mercy begat us again unto a living hope by
 the resurrection of Jesus Christ from the dead,
 to an inheritance incorruptible, and unde-
 filed . . . reserved in Heaven for you"
 "In the world ye have tribulation: but be of good
 cheer, I have overcome the world."

Curriculum vitae

I, David Guttmacher, was born in Germany in 1861. I attended the schools of my native city up to my eleventh year and then, took up my residence in Berlin where I lived for ten years. During those ten years I studied at different schools preparing myself for entrance to the "Berliner Hochschule", a course for the training of rabbis. Owing to circumstances, I came to this country in 1882, where the rest of my family, including my father, had lived for some years. I entered the 'Hebrew Union College' of Cincinnati and the Cincinnati University, and graduated from both institutions in 1889. I received a call from Dr. Mayne and I occupied there the position of rabbi. I remained there two years, and during that time taught German and French



at the Taylor College, a methodist institution.
In 1891 I received a call to the pulpit of
the Baltimore Hebrew Congregation, which pul-
pit I have been occupying ever since.
I am married, have a wife and three
children.

Yours,



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